[Registered at the General Post Office as a Newspaper.

THE

Nonconformist.

Vol. XXXIX.—New Series, No. 1695. LONDON: WEDNESDAY, MAY 15, 1878. { WITH SUPPLEMENT } PRICE 5d. POST-FREE 5½d.

CONTENTS.

Leading Articles:
The Attempted Assassination of the German Emperor 477
Christianity in Polynesia 477
The Shadow of the Empire 478
The Hertford College Case and University Tests 479
The Picture Galleries 479
Literature:
The Three Monthly Reviews 480
Anniversary Meetings:
London Missionary Society 481
Home Missionary Society 484
Irish Evangelical Society 485
Colonial Missionary Society 486
Ecclesiastical Miscellany 487
The Week 489
Sketches from the Gallery 489
Congregational Aid and Home Missionary Society 491
Jubilee of the Repeal of the Corporation and Tests Act 491
Attempt on the Life of the German Emperor 492
Correspondence:
The Employment of Indian Soldiers in European Warfare... 493
Epitome of News 494
Supplement:
The Congregational Union Meetings 501

THE ATTEMPTED ASSASSINATION OF THE GERMAN EMPEROR.

Once more the world has been startled by one of those sensational crimes of which men in high place are so frequently the objects and so seldom the victims. The maxim that "every bullet has its billet" happily fails very often in the practice of murderers; and the Emperor William has been fortunate enough to become the object of a world-wide sympathy at the expense of a momentary danger. It is difficult, indeed, to understand what purpose any sane criminal might hope to gain from the destruction of a life which can at the most have but a few years to run. The revulsion of national feeling which would inevitably follow on the achievement of so hideous a deed would neutralise any advantage that a fanatical school of revolution could hope to gain from a change of Sovereign; and such considerations are so obvious that we are compelled to fall back on hypotheses of sensationalism or madness. The criminal in the present case would have the world believe that this is a case of the former kind. His statement is that he was in abject poverty suffering from want of food; that he was only one of thousands in equal misery; and that his purpose had been to kill himself before the pomp of royalty in order to impress the rich with their responsibility for the intolerable condition of the poor, The case of Mr. Dodswell in our own country shows to what lengths of odium and danger a perverse and self-willed nature may be driven by a mere desire for some sensational publication of his wrongs. But in this instance it was proved—as far as it was possible to prove a negative—that there was no bullet in the pistol fired. The attempt of the German murderer was no mere feint—at least if the facts are rightly reported—for he carried a revolver with all its barrels loaded with powder and ball. One bullet is said to have whizzed close to the head of the Emperor's daughter, the Grand Duchess of Baden, while two or three others were fired at random amongst the crowd in the vain attempt to escape. In this case, then, the sensationalism, if such it may have been, was as cruel and bloodthirsty as it was futile. On the other hand, there are not wanting those who maintain the theory of madness. An editor of a Berlin paper of socialistic tendencies states that some days ago a gaunt, wild-looking young man called at the office of that journal, requesting an interview, and professing himself both a "Christian socialist" and an "Anarchist." The editor adds that the man was the accused criminal, Hödel Lehman; that he was undeniably mad, and that no political party can be held responsible for his crime.

This may very well be; and yet it is impossible to resist the impression that this frenzied deed is the outcome of a political chaos that welters beneath the apparently solid ground of German institutions. It seems to be certain that, whether mad or not, the prisoner has been a member of socialistic organisations. Their literature was found in his lodgings, and in Leipsic, his native town, he had presided over their meetings. It is impossible to help associating his attempt with that of the Russian girl who was so singularly acquitted in the face of proof demonstrative of her guilt. In neither case need it be held that socialistic societies deliberately instigated crime, but in both it is only too probable that they have encouraged a state of feeling to which crimes of revenge are only too natural. And connecting these facts with the light recently thrown on the condition of the labouring classes, that is, of nine-tenths of the population in Russia, Germany, and France, we may well feel some gloomy forebodings as to the dangers that yet await European civilisation. The parade of gigantic standing armies cannot be kept up without many consequences far more serious than the mere cost of their maintenance. The grovelling superstitions of Cæsarism may present a glittering front, but within they are verily "full of dead men's bones and of all uncleanness." The constant withdrawal of more than a million men in Europe from productive industry for destructive purposes, or the threat of them, must manifestly impoverish a large number of families by taking away their best bread-winners, besides indirectly adding to their poverty through the public burdens involved. The abstraction of so large a number of workers likewise, far from raising wages, as some of our short-sighted trades unionists would suppose, seems to have a directly contrary effect. Whatever hampers the course of trade appears to operate in two directions, both of them injurious to the workman. It raises prices all round, and lowers, or keeps down, wages at the same time. It was so with our own Corn-laws. The Americans are finding out, after a long period of apparently well-founded delusion, that their monstrous tariff is operating in a similar fashion. Wages are coming down, but prices remain as high as ever. Now enormous standing armies, recruited by a universal conscription, are a formidable restraint on trade. And they work just as we have pointed out The German masses are, at the present moment, maddened by the terrible and growing discrepancy between their means, on the one hand, and the cost of the comforts—nay, of the necessaries—of life, on the other. Even in France, wealthy as that country is, it would appear, from Mr. Frederic Harrison's report of the recent congress of workpeople at Lyons, that many sorts of skilled labour amongst men earn as little as from two to three shillings sterling a day, and women often work twelve or fifteen hours for half such wages.

Meanwhile there is a quiet assumption amongst the royalties and princelings and diplomatists and fighters that they are the flower of humanity, and that the whole sap of the organism is well spent in bringing them forth and bedizening them. If the people are taught, their instruction is drill rather than education. It is not intended to make men but soldiers. And Kaiser, Czar, and Emperor sit glowering at each other across the gaming table of Europe, staking not their own wealth, but human flesh and blood in their high play. We do not wonder that dark thoughts sometimes haunt hunger-bitten brains. We do not wonder that wild schemes find favour amongst wretches to whom the only certain thing is that their condition could hardly be worse than at present. Crime wherever detected is properly condemned and punished. But woe to those who maintain a state of things that sooner or later will aggravate crime into revolution.

CHRISTIANITY IN POLYNESIA.

Nearly a generation has passed away since mission work in the South Seas attracted general attention; since "John Williams" and "Queen Pomare" were household names with thousands, and since juveniles were urged to subscribe to a missionary ship, and politicians were excited by the encroachments and dangers of a French protectorate. In the interval which has elapsed the great work going on in the Pacific has been unthought of by those who are moved only by what is startling and sensational, and, perhaps, even the interest of Christian people has suffered some abatement; either because they have assumed that there has been continued progress, or because attention has been diverted to other localities in the great mission-field. The London Missionary Society, therefore, did wisely in giving prominence in its report, and at its meeting last week, to a comprehensive summary of the results of missionary labour in those interesting islands, and we shall be surprised if those who read this portion of the report, together with a speech of singular interest and conspicuous ability, made by the Rev. J. Whitmee, a returned missionary, do not experience a thrill of emotion, recalling the sensations of a time when missionary work in Polynesia was invested with the charms of novelty and almost of romance.

Journalists have of late described in glowing terms the changes, material, political, and moral, which will make the Victorian era glorious in English history; but even these changes are less marvellous than those which have passed over the inhabitants of many of these Southern islands during the fifty years' reign of Queen Pomare, who closed a Christian and useful life, at a good age, in September last. So completely has Christian work been carried on in the Society, the Harvey, and the Samoan groups of islands, that the society is able to say:—

> The seventy islands under our charge, with their eighty thousand inhabitants, have all been Christianised; native churches and congregations have everywhere been established; and, as in older Christian countries, in each group an institution is maintained for the education of a proper native ministry, and the employment and support of all Christian ordinances is thrown almost entirely upon the converts themselves. The superintendence of the churches, ministers, and members is almost the only thing now provided by the society; and the number of English missionaries engaged in that duty is but limited, having been gradually reduced to fifteen.

And the directors state that other missionary societies from England and America have been reaching "the same ripe stage of progress" in other islands. Mr. Whitmee, speaking of the Malayo-Polynesian race, says that, save as to certain islands, it would be difficult to find a hundred people who would acknowledge themselves to be heathens. And he states the fact in a more striking way, when he says of most of the islands in Eastern and Central Polynesia that the young people have never seen an idol, and would have to visit the Missionary Museum in London to look for the first time at "the visible representation of the gods their fathers worshipped." These statements must be accepted with a qualification; for Mr. Whitmee admits that it cannot be said of these people that they are all good Christians. But they have, at least, been lifted out of the moral and social degradation of heathenism, and in many of the islands "the whole populations are more or less under the influence of Christianity, and

are bettered by it in morals and social life." If religion of the highest and most matured type is not to be largely found—and who would expect to find it?—the tests ordinarily relied upon in this country to ascertain the genuineness and worth of religious convictions may be applied to these islanders without any misgivings. For, says Mr. Whitmee, the missionaries have sedulously sought to teach them these two principles of the Christian creed, viz., the duty of self-help, and the duty of helping others; and these duties are so well discharged that "the people erect their own church buildings. Native ministers are trained, and placed as pastors over the village churches, and these pastors are supported by the people for whose benefit they labour." Not only so; but these native Christians subscribe largely to the funds of the Missionary Society, and send out native missionaries to adjacent islands, so that "each Christian island, or group of islands, is a centre of missionary influence, whence light is spread all around."

If it be said that this great moral reformation has been the result of very long-continued and patient Christian labour, it may be asked—What other agency that the world has ever known has ever achieved such results in the same time? But, in addition, there is the statement that the change has in many cases been wrought within a period which seems almost miraculously short. Take the case of the mission to the Gilbert Islands, commenced so lately as 1870. Mr. Whitmee was the first to place Christian teachers there—where he "saw the people as naked savages, as low and savage as men could well be;" the shrines of their gods being visible on all hands. And already, under the influence of the Gospel, most of the people have renounced idolatry, and they are being lifted up "from the depths of their moral degradation," and placed on the road to "a development which is affecting every part of their life."

Justified by such evidence, Mr. Whitmee has a right to declare that the Gospel is the best civiliser of savage men that he knows, and the missionary the best pioneer of commerce among such people. The idea of carrying mere civilisation to the savage, by teaching him a trade, and supplying him with remunerative labour, is, he asserts, "mere theory," and he adds, with honest indignation, "Carry to the savage civilisation forsooth! I will tell you what that means in Polynesia. Practically it means to carry the white man's strong drink, and the white man's vices, to races without physical and moral stamina to bear them; and the result is destruction, not civilisation."

Facts like these are profoundly suggestive, and, as we think, teach distinct lessons to some classes among us which seem greatly to need them. Just now, the opponents of Christianity—whether those who assail it openly, or those who undermine it by slow and subtle methods—believe, or affect to believe, that it has lost its power over the minds of men, and will come to be reckoned among the once potent, but now exhausted energies of the past. The evidence to the contrary, which is furnished by these Polynesian narratives is of a kind which no ingenuity of scepticism can set aside. It shows that the old truths are, in their adaptation to man's nature and in their power to lay hold upon his heart and conscience, as mighty as when apostles preached, and their authority was sustained by miraculous gifts. And if Mr. Whitmee can triumphantly ask, What has civilisation done, or can do, at all comparable to these achievements? it may be asked with equal confidence, When is it likely that the vague doctrines of those who reject the supernatural, and substitute for Divine teaching the negations, and the subjective speculations, of the human intellect, will be able to accomplish among the millions yet in a state of heathenism anything approaching in completeness the transformation effected in the religious and moral condition of the inhabitants of these southern seas?

Then there are those whose energies are paralysed by an overpowering sense of the magnitude of the work of Christianising either the heathen abroad, or the scarcely less heathen at home. For these there is a valuable hint supplied by Mr. Whitmee in a passage which we gladly quote:—

> I believe the chief reason why we have met with so much evident success in our missions is that we have been dealing with small populations which we could reach all at once, and influence intimately day by day. Our people have not come into contact with their Christian teachers once in three months, or once a year, but almost every day. We have not exerted an influence on one in a million, but more or less upon almost every individual of the population. And this is the great reason why whole islands have been Christianised. If the same could be done for the immense populations of India and China, I believe substantially the same results would follow.

The moral of this is obvious,—that we have no right to be weary of well-doing, because it has failed, when what has been attempted has been characterised by feebleness and timidity, and when, had grand results been sought, they might have been attained.

THE SHADOW OF THE EMPIRE.

THE House of Commons has not allowed the Constitutional question involved in the movement of Indian troops to Malta to remain in abeyance until the discussion on Mr. Fawcett's resolution. On Monday evening the point was distinctly raised by Sir Henry James, who asked the Chancellor of the Exchequer, "What was the number of the forces at present employed for the safety of the United Kingdom and the defence of the possessions of Her Majesty's Crown . . . . exclusive of the number actually serving within Her Majesty's Indian possessions, and whether by the addition of the native troops, which it is proposed to remove from India, the number of forces so employed will exceed the number authorised by Parliament, viz., 135,452 men." To answer such a question straightforwardly was, of course, possible only in one way. The number of forces employed in the defence of the Empire *does* exceed the number authorised by at least 7,000, and it is in a fair way for exceeding it by a good many more. But it would not do to speak thus bluntly, and the Minister with an obedient majority behind him must be a very dull kind of person indeed if he cannot elicit frantic cheers from his supporters by the ingenuity with which he dodges any such question as that. On Monday night the Chancellor of the Exchequer prefaced his reply by the gratuitous information that "the native Indian troops of Her Majesty are not, and never have been, reckoned in the numbers mentioned in the Mutiny Acts." This obvious statement was, of course, duly cheered, and the right hon. gentleman, appearing to think that he had now justified himself in ignoring the Indian troops altogether, proceeded to say that the number of forces contained under the Mutiny Act exceeded by just 715, owing to fluctuations in recruiting, the establishment authorised by Parliament. Of course this was to evade the point of the question altogether, and the Marquis of Hartington soon afterwards gave notice that, in consequence of this unsatisfactory answer, he should on an early day move a resolution to the effect, "That no forces may be raised or kept by the Crown in time of peace without the consent of Parliament in any part of the dominions of the Crown, excepting only such forces as may be actually serving within Her Majesty's Indian possessions." Monday next has been fixed for the debate.

Lord Hartington stated that he did not bind himself exactly to this wording of the resolution, but no alteration that he may make is likely to affect the principle involved. A distinct and substantial constitutional issue is therefore raised, on which it is difficult to believe that any successors of the men who passed the Bill of Rights can give any but one answer. To meet this resolution by a direct negative would be to reverse the course of constitutional history, and to affirm one of the main bases of despotism. It is probable that no such attempt will be made. The armoury of Parliamentary strategy contains many means for getting rid of an inconvenient resolution without affirming the contrary proposition. The question actually debated and decided therefore will scarcely be, whether Englishmen are to give up the constitutional control of the army, but whether circumstances have arisen under which it is necessary solemnly to reaffirm one of the main guarantees of popular liberty. Some anticipation of the arguments that will probably be advanced against the expediency of such a course was afforded by the adjourned debate on the Customs and Inland Revenue Bill. The Chancellor of the Exchequer, in his speech, made a great deal of the necessity for secresy; but in the course of his statement he made it tolerably clear that the only body of men from whom information had actually been concealed was the Parliament of Great Britain. Nor does it appear that there was any conceivable purpose to be served in maintaining secresy towards any one else. Secresy in the movement of troops belongs to strategy in war, not to the ostentations of threatening diplomacy. Happily we are not yet engaged in a campaign, and whether this ill-advised step had been publicly announced on the 1st of April—the most appropriate time—or was suffered to leak out a fortnight afterwards, it could make no manner of difference whatever to the prospects with which any British general might begin the war. A spirited foreign policy, to be consistently carried out, requires that our swagger and braggadocio should be as public and ostentatious as possible. The movement of the Indian troops either was or was not intended to produce a moral effect upon Russia. If it was, the earlier the announcement the better; if it was not, it was simply a war measure, and flagrantly inconsistent with the pacific announcement of the Ministry at the rising of Parliament for the Easter recess. In fact, it is perfectly clear that the Government had nothing whatever to gain by concealment, except the avoidance of question and debate in Parliament. Whether it was worth while to raise grave constitutional issues for so temporary an advantage, they are now in a position to judge.

Another argument in favour of the dramatic policy in dispute was a development of the Imperial idea which every day seems now to be assuming more threatening proportions. Mr. Arthur Mills was scandalised that Mr. Vivian should have spoken of Sikhs and Goorkas as a "foreign army." Mr. Mills, on the other hand, viewed them simply as our "fellow subjects," and rejoiced in the intenser unity which their employment would give to the empire. These mischievous sentimentalisms are amongst the evil results which spring from the laborious cultivation of those monarchical superstitions that are so gross an anachronism in our time. The long political education of the English race, its secure and highly-developed freedom, its possession of a free Press, its position as a conquering and ruling people, are commonly supposed to make some little difference between it and the millions who in India, whatever may be their occasional cultivation, remain in a state of political infancy. Constitutional development, a free Press, elective and deliberative assemblies are altogether unknown amongst them. Even Christian civilisation has made but little progress. But in the eyes of Mr. Arthur Mills such trivial differences go for nothing in face of the one predominant and overwhelming fact that both we and they are subjects of the Empress of India—no, not so; for we have not come to that yet, but we are subjects of the same lady, who is Queen here and Empress there. Now this is a fact which we all have much pleasure in acknowledging; but we are "subjects" in a very different sense. We are subject in England to the power of the national will, which we find it convenient to regard as impersonated in the sovereign. Our Indian "fellow subjects" are under a despotic rule which consists in the imposition upon them of our will, by the sovereign impersonation of our race. There are only two ways of making us really one; either by raising the Hindoos into Constitutional freedom, or by merging us in the Empire of personal government. The former has been the hope hitherto kept before us. The latter becomes more and more the plain meaning of the Imperial policy at present so popular.

THE HERTFORD COLLEGE CASE AND UNIVERSITY TESTS.

In the House of Commons on Friday Mr. Watkin Williams asked the Attorney-General whether, having regard to the decision of the Court of Appeal in the case of Hertford College, the Government were willing to bring in or support a bill to amend The University Tests Act, 1871, by extending its provisions to endowed offices founded since the passing of the Act, and also to future endowments. The Attorney-General replied that the Government had no intention to introduce or support such a bill as that suggested by the hon. and learned gentleman. A bill containing the same provisions as the University Tests Act of 1871 was introduced into Parlitment in 1870, and when that Bill was before Parliament on two occasions there were motions to the effect that its provisions should be made to extend to future endowments. One of those motions was negatived without a division, and the other by a large majority, and in a discussion which took place on one of the last occasions the right hon. gentleman the member for Greenwich (Mr. Gladstone) said :—"We cannot consent to interfere with the future freedom of persons who may wish to found institutions of this kind"; and he further said, "Our desire is to encourage the foundation of colleges, and we will not inquire whether they are denominational or not; we claim nothing for them less than absolute freedom." This ingenious answer naturally provoked cheers on the Ministerial benches. We may hence conclude that there has been a serious misapprehension as to the scope of the Act of 1871. No one would question the right of creating denominational colleges in either University; but if such colleges are to have the same suffrages as existing foundations, then it will be quite possible for the Established Church of England to preserve and to increase its preponderance in the governing bodies of those institutions, and prevent them from becoming truly national in their scope.

In a leading article the other day the *Times* said that the all-important question was: "Does the University Tests Act allow existing colleges to accept and incorporate with their foundations endowments limited to the members of particular Churches?" This question is, we should think, answered by the judgment of the Court of Appeal, which said "that the University Tests Act, though, no doubt, prospective for all time as to the University itself, is not prospective in regard of tests as to colleges, except as to those subsisting therein at the time of the passing of the Act." The ruling laid down in respect to Hertford College, which was reconstituted by a special Act of Parliament after the passing of the Tests Abolition Act, does not therefore apply to the then existing colleges.

Whether or not the case will be carried to the House of Lords we cannot say. The presumption is that so costly an appeal would not upset the decision of Lord Coleridge and his brother judges. The time will come—perhaps sooner than is generally expected—when the Liberal party is once more in power, and able to prevent by express enactment the governing body of the Universities from being swamped by Church influences, if not to carry out the important object indicated by the question of Mr. Watkin Williams.

THE PICTURE GALLERIES.

THE ROYAL ACADEMY.

The highly eulogistic remarks of Lord Beaconsfield at the Academy dinner, on Saturday last, on English art generally were scarcely justified by the pictures around him. To credit the nation as a whole with imaginative power, and its schools of painting with great originality, is surely to exceed the truth for the sake of giving pleasure or encouragement. We are not sure either that the judgment of the Lord Chancellor will stand the test of a repeated examination of the exhibition. He expressed the opinion that, taken as a whole, it had no reason to shrink from a comparison with the exhibition of any previous season. These general judgments are interesting as coming from eminent men; they are also useful in guiding the observation of visitors.

If we would institute a comparison between the works of individual artists of this and previous years, we might take first amongst our most eminent men, Armitage. Nothing here gives us any idea of the power that produced his greatest works. The first, and we venture to think the best, is an amusing study of entomologists after a sale. The room, its furniture, and its inmates are all truthfully delineated. The various countenances are very characteristic, especially the feeling expressed by them of disappointment at having missed the possession of some valued specimen, or the satisfaction at having gained it. The second (210) is the "Destruction of the Cities of the Plain," which, while locally and geologically true, carries with it no suggestion of the nature of the event. The "Mother of Moses" (356) is a fine study, but the "Pygmalion and Galatea" (958) is surely unworthy as a subject and ineffective in treatment. The changing colour of the marble lower limbs into the flesh tints of the upper parts of the body is inexplicable without a catalogue. Mr. Herbert crowds into a picture of three figures the symbolism of the parables and the discourses generally of Christ. The figures are Himself and the two disciples on the way to Emmaus. There is a danger that the sacredness of the subject of this picture may bias the mind of the observer in favour of its historical treatment. But it will scarcely be contended that there is here much creative power or originality of conception. The same applies to this artist's remaining picture, "David the future King of Israel while a Shepherd." Mr. Alma Tadema in 256, his "Sculptor's Model," is at his best. Here we have an ideal of beauty that surpasses all this artist's industrious imitations of marble and yellow skins, and which shows us fleshly humanity at its best. Similar observations apply to Mr. Leighton's "Winding the Skein" (302). Mr. Calderon gives us in catalogue a letter from Cromwell to Mr. Squire advising him to remove from the nunnery at Loughborough "his relations and one of the Andrews." He has orders to demolish it. In his picture we have a very clean trooper carrying off the two young ladies in a straw-cart, they bidding affectionate farewells to the abbess. "Lieutenant Cameron's Welcome Home from his Explorations in Africa" is probably the worst picture in the exhibition; it is absolutely unworthy of C. W. Cope, R.A. Mr. Frith's "Road to Ruin" displays all the marks of his marvellous technical skill, and from this cause will probably excite repeated admiration. But the moral worth of these five paintings is of very questionable amount. And if they are morally ineffective of what use are they in art? (496) "Sympathy," by B. Riviere, is a living expression of a dog's feeling towards his young mistress, who is in grief or disgrace, and is sitting on a stair. The dog has laid his head upon her shoulder and is looking sideways into her face with almost human intelligence and kindness. J. Pettie (614) gives us a fine study of "Rob Roy," and a conceivably true portrait of a "Member of the Long Parliament" (171).

In portraits the Academy is increasingly rich, and there is evident a creditable ambition to give characteristic action to the subjects. "Conditional Neutrality," the portrait of a boy by Orchardson; and another by Sant. The Earl of Shaftesbury has two portraits this year, one by Millais, painted for the Bible Society, and another by John Collier. Mr. Ouless contributes five.

In landscape painting we have examples of all the chief masters, and in this department of art we agree with the Premier, a national school is in course of being founded. Mr. Brett sends two—"Carnarvon Bay," a bright, sandy beach, with the castle in the distance, and the "Cornish Lions," grey stone with a sea so green and transparent that the spectator becomes incredulous. Vicat Cole gives us a "Showery Day," a pretty true drawing of the "Alps at Rosenlain," and a "Surrey Pastoral." These are probably amongst the best productions of this year, nor are they equal to those of some previous years, but as a whole the English landscape painters have not failed. They have illustrated their country from south to north, from east to west, and they have done so with a marvellous truth and a growing mastery of the powers of expression.

THE GROSVENOR GALLERY.

In spite of Mr. Ruskin's objection to bringing together the works of each artist, we cannot but think it is of advantage to the spectator, whatever it may be to the exhibitor. This and other special features of this gallery will ensure its being a favourite with the public who have leisure to lounge or artistic tastes to gratify. To the student and the lover of art it is full of suggestiveness, and the very novelty of much of the work here will create an healthy, if an unusually modest desire, to learn rather than to criticise. Those who can yield themselves up to the enjoyment of pure admiration, may find many opportunities of doing so, notably in the West Gallery, where together we find Millais' lovely portrait of "Twins" (the daughters of T. R. Hoare, Esq.), and in the "Minister's Garden," a landscape painting from the "Deserted Village" of Goldsmith. Others we shall find as we proceed. But let us pause before a few groups of pictures by celebrated artists. Here are six by L. Alma Tadema. Three are representations of Architecture, Sculpture, and Painting. The second is a huge block of marble in process of being chiselled into a female head. The men at work upon it are so disposed as to give an idea of its size, of the portions of work on which they are engaged, and from behind the picture comes a light that casts the most varied tints upon stone, and wood, and workmen. The same extraordinary technical skill is shown in another picture called "Cherries," a recumbent girl handing cherries to an unseen recipient, but there is something morally repulsive in face and attitude. This last observation applies with greater force to the works of James Tissot. It is a positive pain and regret to see an artist of this power wasting it upon subjects unworthy of it. He seems to have chosen as his end in art to glorify the wealthy vulgarity of people whose only conception of life is that it should be pleasant in its sensuousness, and of themselves that they must be fast in behaviour and well dressed in person. These specimens are nothing in comparison with the degradation of the pictures of last year, but they are nevertheless unworthy of a man of real power. Add to the pictures in this room the etchings by the same master in the East Gallery, and it will be found that we have here the glorification of mere well-to-do, well-dressed life, chiefly of the female sort. Heilbuth is as brilliant as last year; he has a cardinal and Roman orphans, and three charming views, "In the Fields," "On the Sea," "On the River." Mr. Whistler perseveres in spite of hostile criticism, and almost of insolent contempt, with his studies in colour, and in representing objects in partial darkness. We have combinations of blue and yellow, blue and silver, flesh-colour and green, white and black, blue and gold, grey and gold. It is not to be expected that these will ever become popular, but they might be expected to excite thought if not delight. To a much larger extent this is true of the works of Mr. Burne-Jones. Here we have symbolism in its most severe aspect, which, if it has taxed the artist's ingenuity to originate and design, will also tax the sympathetic ingenuity of the spectator to explain. The problem being given to represent the abstract ideas of day and night with the four seasons in concrete forms, the answer of "How to do it" is a burden shared by both critic and artist. This seems to be forgotten by the former, but for ourselves we felt in looking at these pictures that no truer, if subtler, representation had ever come before us. And if the conception is proved to be inadequate we may still fall back upon the belief that no finer, fuller, or richer combination of colour was ever seen in Italian or modern English art. "Michaelmas" (113), by Mr. P. R. Morris, is the picture of a girl seated upon a donkey driving before her a flock of geese; the weather is appropriately wet. "The Rivals," by George H. Boughton, is the title given to a picture of two young men at work in a quarry breaking up blocks of stone with heavy hammers. A young girl sits at a distance watching, or waiting, or occasionally chatting. It is the work of the painter that interests us, not the sentiment of the title. A. Stuart Wortley gives us (123) a fine study of trees, and Albert Moore (125) of birds. Philip Norman shows more than technical skill in two pictures, (129) "A Village Street" and (135) "A Quiet Corner of England."

Messrs. Longmans have in preparation :—"Congregational History," continued to the year 1853, by John Waddington, D.D.; "A Handbook of Gold and Silver," by an Indian Official; "The Past, Present, and Future of the English Tongue," by William Marshall; "A Treatise on Versification," with reference chiefly to the mechanism of English verse; "A Treatise on Coal Mine Gases and Ventilation," by J. W. Thomas, &c.

Messrs. C. Kegan Paul and Co. will publish immediately a volume called "An Inland Voyage," by Mr. R. Louis Stevenson. The subject of the volume is a canoeing tour in the canals and rivers of Flanders and Northern France, and it will be illustrated with an emblematic title-page by the hand of Mr. W. Crane. The same firm have in the press a volume of poems by Miss Mary Robinson.

In the United States the name for a farce is a "ridiculosity," a tableau has become a "chromo," and a dancer an "air wrestler." At any rate, such is the way in which a new piece is advertised at New York.

Clergymen's wives across the Atlantic appear to do a fair share of their husbands' ministerial work. Thus, when the minister of a certain Michigan church was recently unable to preach, his wife occupied the pulpit, and read one of Mr. Moody's sermons; while at a Methodist church in Connecticut another lady similarly filled her husband's place when he was absent at a conference.

Literature.

THE THREE MONTHLY REVIEWS.

The anonymous writer of the "Political Adventures of Lord Beaconsfield," in the *Fortnightly Review*, continues, and apparently concludes, his severe criticisms on the Premier's public life. Recognising as we do the large amount of truth contained in these criticisms, we are nevertheless dissatisfied with them as a whole. The writer does not account for the extraordinary success of Lord Beaconsfield. He fails to show what he is, though he makes up for that by showing what he is not. Mr. Bright complained the other day that English interests are under the care of a man who has not a drop of English blood in his views; and here we are told the "Venetian is almost as conspicuous in Lord Beaconsfield as the Jew. The organisation is due to his race. . . . . He has always discussed English politics in terms of the Venetian State system." More than a page is devoted to exhibiting young Disraeli's lack of sympathy with noble political purposes, with the best in men, society, and letters. Of "Vivian Grey" and "Lothair" the writer says the former "might have been the child of Lord Beaconsfield's old age and 'Lothair' the indiscretion of his youth. The work of the sexagenarian lacks ripeness and maturity; the work of the boy has no tinge of ingenuousness. *It lacks the hue of virtue.*" After a sketch of the literary works produced before his entrance upon Parliamentary life, the career of Disraeli the politician is subjected to a scathing analysis. He has spoken of Lord Lyndhurst and Count D'Orsay as being the two best friends whom he ever had. The reviewer finds in "Henrietta Temple" Lord Beaconsfield's portrait of his latter friend. He says:—

> It might be unfair to judge the hero by the hero-worshipper; but it is not unfair to judge the hero-worshipper by the hero, or, at any rate, by his idealised conception of the hero. . . . The type of character is not doubtful. A dashing and showy social adventurer, who would have been a first-rate drawing-master, music-master, writing-master, French master, elocution-master, riding-master, courtier, tailor, or cook . . . is to Lord Beaconsfield, in his advanced age, the most accomplished and engaging character and universal genius of the century. The impulses which inspire the reason, and direct the conscience, and shape the life to nobler ends than political advancement or social enjoyment, are left out of his reckoning. His gaze is fixed on the D'Orsays, and the Tom Duncombes, and the Louis Napoleons, with whom he associated at Gore House; the spendthrifts, and adventurers, and conspirators, who found themselves in saloons to which gentlemen only (gentlemen as distinguished from ladies) went.

The remainder of the article is devoted to one of the most serious practical questions of the present day—that, viz., which refers to the Crown and the Ministry. The passage is too long for quotation, but it is one that should be widely circulated, as we are glad to see it is in the daily journals. We heartily endorse the following sentence:—"The public career of Lord Beaconsfield is in our view the opprobrium of English politics during the past forty years, and his political character is, in the situation which he holds, a danger and defiance to England, and a threat to the peace of the world."

Mr. Goldwin Smith writes on the Eastern crisis. The first sentence applies to other articles besides his own. "When the world is listening for the first gun, the task of the monthly writer on current events is not easy." Mr. Smith's essay is a review of the situation, and the suggestion of three practical lessons. The following must not be omitted in reference to the Crimean war:—

> What the war was about, not one of those who were responsible for it could ever clearly say. We were told in general terms, as we are told now, that we were fighting to uphold public right and truth against a great conspirator and a giant liar; but of all the strange associates with whom honest men ever found themselves upholding public right and truth against conspirators and liars the strangest was the late Emperor of the French."

Mr. Frederick Harrison gives an account of the French Workmen's Congress; Mr. Saintsbury, *apropos* of the fact that this year is the centenary of the deaths of Voltaire and Rousseau, discusses once again their characters and influence. The Hon. George Brodrich examines the relations of Liberal and Whigs in the light of Mr. Goldwin Smith's recent paper on the same subject. Mr. Myers finishes an instructive and sympathetic narrative of Mazzini's life and writings; and the Editor continues his interesting biography of Diderot.

The *Contemporary Review* contains the first of the Hibbert Trust Lectures by Max Müller, now in course of delivery at the Chapter House of Westminster Abbey. The whole series will consist of six addresses, "On the Origin and Growth of Religion, as Illustrated by the religions of India." The subject of the one before us is "On the Perception of the Infinite." By introducing each paragraph by a headline of thicker type, which also announces its contents, the printer has greatly assisted the reader in catching the drift of the lecture, and his memory in retaining it. Readers of Max Müller's works will recognise in this lecture much that he has said before; and they will not be surprised to find that their agreement or disagreement with what he has to say about religion generally will turn very much upon what he says respecting the Infinite. In his previous lectures upon the "Science of Religion," he had defined the subjective side of religion, or what is called faith, in such a way as to suggest that man possesses a faculty by which he can apprehend the Infinite. The Professor acknowledges himself willing to modify it so far as the language is concerned, but he still contends that "with every finite perception there is a concomitant perception, or, if that word should seem too strong, a concomitant sentiment or presentiment of the infinite, that from the very first act of touch, or hearing, or sight, we are brought in contact not only with a visible, but also at the same time with an invisible universe." This is the seed of all religion, and to trace it through its unfoldings and growth in the religions of India is the purpose of the succeeding lectures of this course. M. Taine contributes a second article upon "France before the outbreak of the Revolution." The subject of this paper is "The State of Paris." The fulness of detail is very valuable to those who wish to form a just view of the condition of Paris prior to the Revolution. "The mother of a young officer, seen at the helm when the frigate capsized, was waiting his return at Southsea"—such is the quoted fact upon which Mr. Palgrave founds a touching poem—"The Lost Eurydice, March 24, 1878." "The Hintons: Father and Son," is the title of a paper written by G. Peard, who evidently knew both the Hintons. It is a sketch which will interest those who did not know them, but much more, we should say, those who did. The latter, at least, will be able to determine how far it is true. It seems to us a little too personal. In science Mr. Proctor gives the results of the British Transit Expeditions; and in bibliography Professor Lightfoot supplies illustrations of "The Acts from Recent Discoveries." These are too numerous even to mention here, but those interested in the authorship and authenticity of the Acts of the Apostles should not lose sight of this article. Dr. Gilbert W. Child, writing upon sanitary legislation and the homes of the poor, shows that the houses of the labouring poor are too often disgraceful and dangerous; that our progress in providing healthy dwellings is not equal to the growth of population; that the existing law is inefficient; and that the responsibility rests with the Government and the Local Government Department of the present Administration. Professor Goldwin Smith answers the question, "What contributed to make Rome great alike in arms, in government, in law?" We next come to "Future Punishment, &c.—six papers on Canon Farrar's new book." So far as we can judge, this discussion might have been closed last month. Nothing new is added by the present six writers, who are in no sense more representative than their predecessors. The most marked feature of the entire discussion is its inconclusiveness. Dr. Allon, after an inquiry into the use of oratorical rhetoric in the discussion of theological subjects, and showing the "accretions" that are apt to gather round the root ideas of religious truth, and especially round the doctrine of future punishment, thus states the question—(1). Whether the sequences of sin will in the future life be reversible? (2). Whether, if they are not, they are terminable? The answer to these questions is sought in the New Testament primarily, and the following conclusion reached—that there is "no way of evading its assertions of finality, save by exegetical processes, the ingenuity of which excites suspicion." To this conclusion the writer seems also to be led by the moral judgment. But he adds:—

> It does not follow, however, that finality of moral condition implies unending being, or unending consciousness of retribution. . . . . The philology and the symbolism are such as would probably find their adequate interpretation in the simple idea of finality—the ending of sin and of sinful being, whether by the natural cessation of the latter—which seems the most plausible—or by other processes, we are not told; and in the entire absence of intelligent presumption we cannot speculate.

Dr. Allon concludes by expressing his firm conviction that God "will leave unemployed no possible means of bringing His sinful creatures to Himself." This compromise of Scripture with feeling; of inferred everlasting retribution or annihilation with optimistic trust in God, is probably the most popular settlement of the question at the present time; and we may add the only possible one, considering the conditions under which it is stated. Not so, however, think Dr. Rigg and the Rev. Professor Gracey (Pastor's College). It is their business to train and send forth young men who must utter no uncertain sound; who must report themselves from time to time as steadfast in the faith. These writers are by far the most vigorous of the six. Professor Gracey, especially, writes with an earnest severity that shows how appallingly practical the subject is to him. After setting forth the evangelical doctrines of redemption, he concludes:—

> Here is strong consolation. But the hope, whose flickering rays dimly fall upon us from the incalculable distance of millenniums, which can be realised only after passing through æons of agonising fire, is not of a nature to support a life of chequered suffering, or to soothe a dying pillow.

Mr. Gladstone, by expressing the opinion that the popular judgment on political questions was often more just than that of the higher orders, has given the *Nineteenth Century* its modern symposium for this month. Lord Arthur Russell opens the discussion, quoting the opinion which Colonel Rossel formed from his experience of the Commune. Lord Arthur Russell thinks the people too ignorant to form a judgment, and is convinced "that if skilled workmen were called upon suddenly to take the places and discharge the duties of our Cabinet Ministers, they would find the task quite beyond their power." He comes to the conclusion that "the uneducated masses are only right when led by right-minded leaders." He is followed by Mr. R. H. Hutton, who thinks that Lord Arthur Russell has misunderstood Mr. Gladstone's meaning, and has twisted together two questions. In Mr. Hutton's opinion the question is, what answer would the masses give to any political question, and what answer would society give? and points out that Mr. Gladstone remarked that the masses are willing to avail themselves of the political knowledge of their educated leaders. Mr. Hutton is of opinion that in most great political crises the masses will respond to the right note more often than the wrong, while those classes called educated will much oftener respond to the wrong. In support of his argument, he instances the difference in feeling between the House of Lords, the unreformed House of Commons, the reformed House of Commons, and the doubly reformed House of Commons, showing how the last is the result of the sound opinion of the masses, and he cites various acts which have been instances of this fact, pointing out that the masses and society have each had the same opportunity of being convinced. Mr. Grant Duff, who continues the discussion, describes in cutting language the education which is given by society to the children of its members. He points out that "Society-view" is *primâ facie* the correct view, because society has never had its intelligence cultivated to any purpose. Mr. Frederic Harrison challenges anyone to find a person who asserts that "the uneducated masses are only right when led by right-minded leaders." He argues that political education and literary education being totally different things, it is quite possible to find men among the masses who have a sounder judgment on political matters than well-to-do and aristocratic idlers. He is of opinion that the generally healthy state of legislation to-day, as compared with that of Lord Sidmouth's time, is due, in the main, "to the pressure of public opinion leading and yet weighted by popular influence." The Dean of Westminster contributes an article on "The Eucharist," considering those passages of Scripture which are the foundation of this institution, and contending for the general truth that, however material the expressions, the idea wrapped up in them is not material but spiritual, as is all Christ's teaching—in the present instance the body of Christ symbolising either His general character and moral being or the Christian and human society which now represents Him, and the blood meaning the inmost essence of His character or the inmost essence of the Christian society, which is, however, charity. General Hamley gives an account of the armies of Russia and Austria, in which he shows that Russia would have no mean enemy to meet should war arise between those two countries. Mr. Frederick Wedmore gives an interesting article on Méryon, the French artist. Professor Goldwin Smith supplies an answer to the question "Can Jews be Patriots?" The Bishop of St. Andrews writes on the "Law of Unity in the Christian Church." Mr. Fraser Rae contributes an article on "Political Clubs and Party Organisation." Professor St. George Mivart writes on "Force, Energy, and Will," giving clear definitions of energy and force because he is of opinion that a grave misconception of these terms is becoming more diffused.

He objects to such an expression as that used by Herbert Spencer, "the transformation of force." Mr. R. W. Dale contributes valuable information on the working of the public schools system in America. He hits several blots in it, but he recognises its great merits. Mr. Dale will continue the subject next month. Professor Clifford's short letter on "Childhood and Ignorance" is really a reply to Dr. Elam's article of last month. Its excessive severity and its playful scorn will probably cause many persons to sympathise with the assailed rather than to admire the assailant. We are sorry to find Professor Clifford is again "forced to be idle for a time," and we fear he is like the imperfect machine he describes, which "wastes some of the energy supplied it in converting it into work."

Anniversary Meetings.

LONDON MISSIONARY SOCIETY.

The forty-fourth annual meeting of this society was held at Exeter on Thursday morning, Mr. Samuel Morley, M.P., in the chair. There was a large attendance, and on the platform were the leading supporters of the society both in town and country. Among those around the chair were the Rev. J. C. Harrison, the Rev. Dr. Moffat, the Rev. Dr. Aveling, the Rev. Dr. R. W. Dale, the Rev. Dr. Kennedy, the Rev. Eustace Conder, the Rev. A. Hannay, and many influential laymen of the Congregational denomination. After devotional exercises, the Rev. John Graham offering prayer,

The CHAIRMAN, who was received with great applause, addressed the meeting. He said that having been early led to identify himself with efforts to promote the social and religious welfare of the people at home, he had been less brought into contact with their foreign mission, though he always believed that the spiritual condition of an individual or a church might be tested by the extent of their missionary spirit. (Cheers.) Reports were, he feared, rarely read. He had read the report of that society, and he believed it to be impossible to find a more interesting record of thorough statesmanship, of better and higher qualification for the duty which the directors were undertaking, than in the pages of that report. Such reading was, he thought, calculated to raise their religious principles and bring about more thorough consecration to the work and more heartiness in its support. He was struck with the proof afforded in many of the reports from mission stations of the care taken in dealing with the people to instil into them right principles—principles of religious freedom, principles of abstinence of interference by the secular power with the religious teaching of the people; and he felt thankful, as an Englishman connected with a country where they had established personal freedom in connection with religious worship, that their agents should be well trained in these respects. He believed that no earnest member of the Liberation Society could take exception to any portion of the report as evidencing any departure from the true principle which they had asserted in this country. And here by way of parenthesis he might remark that that day was a memorable one in the history of Nonconformity, for it was just fifty years since the Test and Corporation Acts were repealed, when their fathers were delivered from a yoke of bondage which they were long compelled to bear. That day, also, a deputation would wait on the venerable statesman, Earl Russell, to express to him the thankfulness they felt that he had been spared to see this jubilee of freedom, and to congratulate him on having been the means of obtaining such a measure of release, by which there was not a home in England which was not happier, lighter, and purer by the liberty which had been realised. (Great applause.) The chairman then adverted to the signs of cordial co-operation between various religious bodies in carrying on their mission work, as in the African mission, where the Church Missionary Society and their own had entered into arrangements so as not in the least degree to interfere with each other. (Cheers.) He believed the day had come when the less they gave of the denominational form to their mission work, the better it would be for the work in connection with the heathen world—a world which included, as had been calculated, little short of 1,400 millions of people. The more they kept out of sight denominational differences, the more efficient and strong they would be in carrying the Gospel to these most interesting masses of population. He then referred to the most interesting report given in a Blue Book by the Hon. Mr. Cecil Ashley, one of the sons of Lord Shaftesbury, on the condition of the Kaffir population. Mr. Ashley contends against any idea that the aboriginal population needs to be swept away as the condition of our taking possession. (Applause.) He says:—

It is impossible to travel, as I have done, through so large a portion of the country without realising the enormous importance of what is called the native question. That is what has been, what is, and what will be the position of these countless multitudes of our fellow-creatures, who, though of different colour, and of the despised and so-called nigger race, are nevertheless men, sentient, thinking, aspiring men like ourselves, uncultivated, it is true, but under cultivation, possessed of qualities not so inferior to our own; and who may know, who will claim most surely some day, and that in accents not to be denied, those privileges and that consideration to which their manhood, their intrinsic qualities, their marked improvement under culture, and their common allegiance to our Sovereign most justly entitle them.

The Geographical Society, with the co-operation of the Belgian Government, was seeking to promote the construction of roads to the interior of Africa. It was an object that, on many grounds, thoroughly deserved pecuniary help, for it was a great social undertaking. He congratulated the supporters of the London Missionary Society upon the wisdom which was clearly manifested in the conduct of its affairs. There was need for more help, but there was greater need for personal service; and he concluded by expressing a hope that the day might not be far distant when some of their best families would send out some of their most cultivated members, at their own charges, to take in hand effort, or to promote effort, or to co-operate in effort, for the extension of this great and blessed work. (Cheers.)

The Rev. Dr. MULLENS read an abstract of the report, which spoke of the past as a year of pain, through which the friends of the society had passed, special allusion being made to the famines in India and China. The directors were rejoiced to report that, notwithstanding the stagnation of trade and the disturbed state of social and public life, the contributions placed at their command had been the largest ever received for general purposes, amounting to 63,847*l.* 19s. 6d. as compared with 63,664*l.* in 1877. The legacies have amounted to 9,880*l.* 17s., and the total income was 109,348*l.* 4s. 3d.; or including 10,665*l.* 5s. 7d. for Indian famine, and 18,119*l.* sale of stock, 138,132*l.* 15s. The expenditure of the year has been exceedingly heavy. A considerable portion of the outlay has arisen from the plan commenced by the directors three years ago, of enlarging the area and appliances of several of the society's missions which had funds available for their use. Under this arrangement they have purchased land and erected two houses in Peking; have completed three new houses in Hankow and Wuchang; have purchased a second mission-house at Berhampore; have continued to enlarge the mission in Madagascar; have erected the Moffat Institution at the Kuruman, now all but finished; have repaired the Ellengowan in Sydney, and have made temporary provision for the mission during her absence. The total outlay on these important objects, during the past two years, has amounted to 17,000*l.*, of which 9,497*l.* have been expended during the past year, in addition to the outlay on the Central African Mission. Most of these special objects are nearly completed, and this expenditure, therefore, will cease. The report went on to refer with regret to the great changes that had taken place in the English missionary agency of the society. Two years ago they had to deplore the loss by death or retirement of the services of ten missionaries; last year the loss of nine; this year the loss of eleven. During the past ten years the society has thus lost eighty missionaries, or an average of eight missionaries each year. Within the same period it has sent out seventy English missionaries, not reckoning the eight ladies who have been appointed to positions in female education; the net loss in ten years is thus ten missionaries; out of the number sent forth, twelve were both gained and lost within that brief period. During the year six missionaries had gone abroad, and thirteen out of thirty-five offers of service had been accepted, making the total of students on the roll of the society forty-six. The report goes on to refer to the successful efforts made to enlarge the area of the society's usefulness. This was manifest in the maintenance of healthy and earnest evangelistic efforts around the principal mission stations established in great heathen empires, as in India and China, in which the pastoral care of Christian converts already won from heathenism occupies but a limited amount of attention.

By active preaching in cities; by itinerating efforts through country districts; by special visits to fairs and festivals where idolatrous crowds are met with; by the steady maintenance of those Christian schools in which hundreds of young Hindoos and others have been placed under their care; by conversations with individuals; by the gift and sale of Christian books and portions of the Scripture; by instruction in zenanas and private homes:—in both these empires a great deal of aggressive work is done in the ordinary course of their labours by the missionary brethren and sisters who have been appointed to these positions of usefulness. The evangelistic department in both countries was never more active than at present. Even in Travancore, which requires a great amount of strictly pastoral and superintending care, direct and earnest efforts are made for the conversion of the heathen among whom the Christians dwell, and who still number more than a million souls in that province alone. The native church of Travancore is, to a considerable extent, a missionary church; and among its members there are many volunteers, both men and women, who are anxious to commend the Gospel to their neighbours; while the reports of the native evangelists and pastors show how much the same element enters into their efforts, and how many heathen are annually won to the Christian Church thereby.

These efforts were especially fruitful in China. Last year the addition of some 400 converts was reported, but now progress was much more rapid. Spiritual victories in India were not so striking; but the recent accession of some sixteen thousand persons to one of the Episcopal missions in Tinnevelly was only a specimen of the masses of converts which some day were sure to follow the long-continued efforts of the churches and societies. There have also been wider evangelistic efforts in certain of the stations and missions which have been long established.

The formation of a second missionary station in the western part of Peking, the increased number of visits paid to country districts and country stations with village congregations in the provinces of Chihli and Shantung, the active country stations connected with Hankow, Amoy, and Poklo, are all illustrations of this healthy and fruitful branching out of direct evangelistic work. In India the great increase in the range and efficiency of female education, the establishment of the country station of Baduriah on the Isamati River, the purchase of a dwelling-house for the second English missionary at Berhampore in Bengal, the appointment of a third missionary to the province of Kumaon, and the endeavour which the directors have made to keep all the mission stations both in North and South India well supplied with labourers, all tend in the same direction—to increase and widen the arrangements made to carry the Gospel message to those who are idolaters, and to press it upon their attention, that they may be won to Christ.

During the past year the Matabele Mission in South Africa has been strengthened by an addition of four missionaries to its staff, while in Madagascar the mission has been entirely reorganised.

There are now thirteen country centres occupied by English missionaries, instead of four; more than a hundred trained pastors, evangelists, and schoolmasters have gone out to strengthen the teaching of country districts; many dwelling-houses, model churches, and schools have been completed, while a few others have been planned; common school education has been increased fourfold. Some fifteen journeys have been undertaken to distant districts to examine, encourage, and stimulate the scattered congregations which they contain, and more than one missionary, still in charge of a city church and its outlying district, is prepared to offer his services to go to the far-distant provinces, whose spiritual ignorance and need have by these visits been prominently brought to light.

In the third aspect of aggressive effort there have been three entirely new schemes—one the mission to Central Africa; another the New Guinea Mission, which extends to purely native villages on mainland; and a visit to China Strait, where Messrs. Macfarlane and Chalmers everywhere held pleasant intercourse with the natives, selected one or two apparently healthy localities for stations, and placed native missionaries there in positions with which they seemed to be completely satisfied. Begun five years ago, the New Guinea Mission has now three centres, each of which enjoys the services of ten native missionaries in the stations by which it is surrounded. A mission has also been commenced on Lake Ngami, discovered by Livingstone and Oswell in 1849, where two native missionaries, trained at the Moffat Institution, volunteered to go, and were settled among the Batuana, a branch of the Bechuana nation. Conveyed there by the Rev. J. D. Hepburn, of Shoshung, they met with a very favourable reception last summer, especially from Moremi, son of Lechulatebe, the young chief of the tribe. Altogether the vigour and activity of the Bechuana Mission was a cause of very great thankfulness.

In speaking of the churches of longer standing, the report refers to the anxious desire of the directors that the tutelage of churches should as soon as possible come to an end, and that they should be trained to independence, the growth being from within:—

This gradual process, the fruit of the Word accepted and professed, is evidently not the work of evangelistic societies whose function is to bring the Gospel to a people for the first time. A missionary society has to plant acorns and care for saplings; only the storms of centuries, and native growth under God's sun and air, will make them oaks of which a land is proud.

In trying to carry out this idea the directors have recently been called upon to consider their relation to the well-known mission among the Griquas of Cape Colony, where there has been a mission for the last seventy years. The church there has definitely asked the Rev. W. Dower, who has since 1870 been the society's missionary, to become their pastor. He has accepted, and the acceptance is considered tantamount to a resignation of his position as a missionary. The society, therefore, leave the Griqua church and people to their own independent position.

MADAGASCAR.

A great deal of space is occupied in the detailed report with the affairs of Madagascar. Recent criticism is casually referred to as having had careful consideration, and been replied to in a calm statement. A good deal of this criticism had relation to an event which, in the judgment of the doctors, "forms one of the noblest proofs of Christian progress which have ever been exhibited in the island—the emancipation of the entire body of Mozambique slaves." The features of the great tribal meeting held at Andohálo in June last are described at length. In the presence of some 50,000 Malagasy, the Prime Minister, in the Queen's name, read the Proclamation, which sets all imported slaves free, and asked the assent of the assembly to its enacting clauses, which was given with enthusiasm. The event was regarded as an important moral triumph, and as having given the death-blow to the slavery of the Mozambiques. We have already quoted the measures adopted with the view of reorganising the Madagascar mission. The college at Antananarivo is now under a revised scheme, and has sixty-seven students under instruction, and the normal school has sent out

thirty-two students, but the demand for such services is greater than the supply. Seventy-five are in training as school teachers, and sixty others for the Government schools. In the girls' central school there are 116 pupils. But these institutions require, and are likely soon to find, increased accommodation. Other educational agencies, together with improvements in dwelling-houses and palaces on every side, are not only an indication of the greater resources available for the elevation of the Malagasy people, but of the deeper, stronger life which is growing out among them. The special grants made by the board for these improvements in all parts of Madagascar, since the return of the deputation from the island in September, 1874, have amounted to 6,715*l.* After gratefully acknowledging the valuable aid given by the Religious Tract Society and the Bible Society, and referring to the cessation of the medical mission under Dr. Davidson, the report quotes various statements of missionaries to indicate the healthy influences at work in Madagascar, and the extension of religious institutions, while evidence is also given showing that the native churches need guidance and active superintendence, their conduct making "the work of the pastor in Madagascar more onerous and difficult than a pastor's work in England." Details are also given of the commencement of missions in new districts, which have greatly widened the area of solid work among those who heretofore were but nominally Christians. Of "the Church within the Palace," relative to which there has been some controversy, it is said :—

Only native ministers are invited to preach in their meetings, and only the members are allowed any influence in the conduct of the church's affairs. One cannot but rejoice in the establishment of a strong church, possessing ample resources, and guided by the best native ministers which the community contains. But it must not be forgotten that the members of this church include the highest authorities in Madagascar; and it is entirely in accordance with the habits of Malagasy life, that the opinion of these important members of the community should be sought in religious as well as civil concerns; in the erection of church buildings, the management of schools, the raising of funds, and even the selection of pastors and teachers. In many cases, it may be heartily acknowledged, the aid rendered and the counsel given, have proved both kind and wise. And in the public proceedings of the churches generally and their Imerina Union, individual members and ministers of the "Palace Church" have taken a hearty, sincere, and useful part. It appears that after three years of Christian work the "Palace Church" has under its guidance and direction, wholly free from the direct influence of the society's missionaries, fourteen evangelists; 852 native preachers; 159 native schools; 9,375 scholars; 159 congregations; 22.880 native members; 57,180 adherents. School fees, 656*l.*; church contributions, 1,124*l.* During these three years the English missionaries have paid special attention to the outlying districts, in which it is now found large numbers of nominal Christians are living, anxious for teachers and schools and heartily responding to offers of instruction and aid. The wants of these distant and isolated communities have been the object of studious care. The missionaries have visited some, the native pastors have visited others. Their case has been pleaded before the Union; missionary enthusiasm has been warmly awakened; funds have been raised with ease; and men have been willing to go as missionaries.

The "Palace Church" was taking its full share in this missionary enterprise, and had raised some 1,200*l.* partly by means of its evangelists in the country. But this movement is not altogether free from peril, and the missionaries had an important interview with the Prime Minister on Jan. 12, which is thus described :—

We met him in the Silver Palace at the appointed time, and he received us most cordially—more as a Christian brother and fellow-worker than as the Prime Minister of Madagascar. For about two hours we had a most pleasant and interesting conversation with him on matters affecting the vital interests of the churches, and with the most satisfactory results. We opened our hearts and expressed our opinions most freely to each other, and everything was said and received in the most kind and Christian spirit. We told him everything about which we had any anxiety, referring to the pressure which in some places had been put upon the people to give money, and to our fears lest the people should come to regard the "praying" as mere Government service rather than as a willing and loving service to be rendered to God. We also spoke of our hopes and desires for the future, that the Christians in Madagascar should form but one united Church, with Christ alone as its recognised Head. To all this he assented most heartily; in fact, he himself led the conversation, and what we said was merely carrying out his own train of thought. He repeated to us a statement which he made to the Union meeting some years ago, that neither he nor the Queen has any wish to exercise undue authority over the churches, but, as private Christians, they wish to do all in their power to extend the kingdom of Christ in Madagascar.

Of the impression left upon their minds by this important interview, the missionary brethren write in the following decided terms :—

We came away with the impression that the Prime Minister had of late been greatly misunderstood and misrepresented. He seems to be perfectly agreed with us as to the principles of church government, and we may be justly proud in having him for a friend and fellow-worker in the cause of Christ in Madagascar. The most thorough Nonconformist and the most radical member of the Liberation Society could not be otherwise than satisfied with the position which the Prime Minister wishes to occupy with regard to ecclesiastical affairs. He is beset with difficulties, and is often misrepresented by the people; but he wishes to do what is right, and is worthy of our sympathy and true respect. With regard to the improper means adopted in some places in collecting the money the Prime Minister informed us that he disapproves of them as much as we do, and that in future he will do his best to prevent any such mistakes.

CENTRAL AFRICA.

Details are then given of the difficulties and delays encountered by the six members of the mission to Central Africa, who with their large train recommenced their journey towards the interior in August, and in the course of a month had managed to travel some 130 miles from the sea-coast and reach the town of Msoero. Patches of wood, troublesome gullies, long, thick, and wiry grass, steep ascents, heavy showers, deep waters—occurred repeatedly, and had successively to be overcome; the cattle wearied and their drivers failed. But the brethren were equal to the emergency, and met each difficulty as it arose with so much courage, zeal, and skill, as to call forth the warm approval of the directors, and deserve the success which was in due time attained. After many difficulties and losses the party pitched their camp on the high ground of Kirasa, in a healthy position, about forty miles east of Mpwapwa. During the journey the party passed through many pleasant villages, found the people friendly and interested, and greatly aided the sick among them by medical and surgical treatment. Mr. Price returned to England to report to the directors. After much consideration it has been decided to have well-occupied stations at Mpwapwa and at Mirambo's town, intermediate points before the Lake and Ujiji are reached, and to keep open communications with Zanzibar. The directors confidently expect that ere long a missionary station will be established on Lake Tanganyika. When last heard of, at the end of March, the members of the expedition were in good health, and preparing for their forward movement. The next stage of their journey exceeds three hundred miles in length, and passes on far to the north-west of Unyanyembe. By the non-return of Mr. Price and the resignation of Mr. Clarke owing to the state of his health, the permanent members of the mission are now reduced to four, but they have shown themselves to be good and hardy travellers. The report expresses hearty sympathy with the loss sustained by the Free Church Mission at Livingstonia by the death of Dr. Black, and by the Church Mission on the Victoria Nyanza, which has lost its enterprising head, Lieut. Smith, and his colleague, Mr. O'Neil, and that by a violent death.

CHINA AND INDIA.

The progress of Christian work in China continues unabated, owing partly to the absence of the caste barriers which obtain in India.

This increase has been most conspicuous in the province of Kwantung, and in the Mission in Hankow. But Amoy, also, has continued steadily to grow; Shanghai and Suchow retain their old ground; and around Tientsin and Peking small communities of inquirers have repeatedly required the visit of a missionary, which has ended in a public adoption of Christianity. Within the last three years the number of adults thus added to the churches of the society upon a public profession has amounted to no less than eight hundred individuals.

Nor is it upon the stations of this society alone that the blessing of the Spirit has descended, multiplying the seed sown, and making it to bring forth fruits of righteousness. In recent years all the Christian agencies at work in the Chinese Empire have greatly increased, and the area of their labours has extended into many provinces in which Christian teaching not long ago was unknown. At the important Missionary Conference held at Shanghai, in April of last year, it was shown that as the result of these agencies between twelve and thirteen thousand Chinese converts have been drawn into the Christian Church.

Detailed reference is made to the terrible famine now raging over a large portion of Western China, and to the efforts being made to mitigate it.

The missionaries and their native assistants in Peking, Tientsin, and Chefoo, nearest to the seat of the famine, have devoted time and thought and effort to the same great end; and through the exertions of Sir Thomas Wade and of one of the Society's missionaries, the Rev. Arnold Foster, a committee was formed and a sum of 15,000*l.* has been raised in England, in addition to 5,000*l.* remitted direct through various missionary societies. Twenty Protestant missionaries have readily offered their services in the distribution of these funds, and have proved most efficient helpers of the famine-stricken sufferers.

Prominence is also given to the famine which prevailed in the Madras Presidency and Central India last year, and for the relief of which more than half-a-million sterling was raised in England. Among the fifteen millions of people involved in the famine, tens of thousands must have died; but the millions were saved; and it is hoped that such a calamity may never be experienced again. The sum contributed through the London Missionary Society amounted to 10,665*l.*, which, with the funds received through local committees, enabled the missionaries in Southern India to take their full share in personal efforts to find out cases of suffering and see them effectually relieved. Gratifying testimony has been borne on every hand to the beneficial effects of the aid so generously furnished. The astonishment of the people at the magnitude of the funds contributed by private benevolence, and at the interest felt in their welfare by Englishmen far away, was very great; and the gratitude exhibited by the recipients of their bounty was as genuine as anyone could desire. The directors have had under consideration the propriety of establishing permanent orphanages in Southern India, and have adopted a resolution adverse to the plan, and in favour of applying any balance of the Famine Fund to the relief of destitute people (of whom orphans form a large share) in refuges and similar institutions. The work of female education is shown in many quarters to be making satisfactory progress. From North India, and from South, evidence comes that Hindoo society is everywhere waking up to the importance of having the women of the Empire duly educated and trained. This conviction is growing stronger, as education advances rapidly among the men. Such education is given more fully in cities than in the country districts, but even they are not wanting. The girls' schools and the zenana schools are producing radical changes in Hindoo society in Bengal, and throughout the missions in the cities of India the Christian education of young Hindoos has been long employed as an evangelistic agency of great power. The extraordinary effects which it is producing in the efforts of all evangelical societies have often been spoken of in missionary addresses and reports.

THE SOUTH SEAS.

The report closes with a reference to the South Sea Mission, the earliest sphere of the society's operations. Under its care there are now seventy islands, with 80,000 inhabitants, all of whom have been Christianised.

Native churches and congregations have everywhere been established; and, as in older Christian countries, in each group an institution is maintained for the education of a proper native ministry, and the employment and support of all Christian ordinances are thrown almost entirely upon the converts themselves. The superintendence of the churches, ministers, and members is almost the only thing now provided by the society: and the number of English missionaries engaged in that duty is but limited, having been gradually reduced to fifteen.

Many of the facts mentioned in the report are adverted to in the speech given below of the Rev. S. J. Whitmee. Evangelistic efforts are mainly carried on now among the Papuan tribes.

Amongst them the Fijian Mission; the Presbyterian Mission in the New Hebrides; and the Melanesian Mission, founded by Bishops Selwyn and Pattison, have been long established, and are beginning to reap fruit. It is in this quarter, the extreme west and north-west of Polynesia, that the latest efforts of this society have been carried out, in the mission commenced in the great island of New Guinea. Here also the Wesleyan Mission in New Britain and New Ireland, and the Melanesian Mission in the Banks' Islands, may be expected to grow and grow until, still pushing westwards, we advance back into the great islands of the Indian Archipelago, into Borneo, Java, and Sumatra, from which these Polynesian tribes, of both branches, originally set forth to people the Pacific Sea.

Some further details are given of the New Guinea Mission, which has made decided progress during the year under Mr. Macfarlane and Mr. W. G. Lawes. Their stations on the island in the Papuan Gulf, stepping stones to larger centres, have already proved very useful, and the missionaries are gradually winning the confidence of the ignorant and suspicious natives on the mainland. There has been a great demand for teachers north and south of Cape Moresby, and Mr. Lawes is well satisfied with his progress. Some thirty native missionaries are now working in New Guinea under European guidance. The older stations of the South Sea Mission are briefly referred to, such as Lifu and Maré, where, though tried by the schemes of the Romish priests, the three churches remain firm in their faith, exercise a hearty liberality, and feel the deepest interest in the labours of their brethren in New Guinea. The Protestant Christians of Uvea have not been driven even by their heavy trials and persecutions from their profession. The Theological School is carefully maintained for the training of native pastors, teachers, and missionaries. In Samoa, the Malua Institution with its large band of students, the increasing number of pastors, the large-hearted liberality of the churches, the prosperous out-stations, whose people are now furnishing Christian teachers, where but a short time ago they were themselves ignorant heathen, still form the prominent and pleasing features of the mission. The report pays a very hearty tribute to the late Queen Pomaré, whose death was a great loss, not only to the churches and people of the Society Islands, but also to the Government. The occupation of Tahiti by the French had not been without its advantages, having tended to preserve order, prevent wrangling, and avert wars. Consequently the wealth and resources of the island have greatly increased, and the population have enjoyed religious liberty, while they are morally a higher and nobler people than when their troubles began. It is also stated that, with regard to the purpose by which the French occupation was originally stimulated, the injury of the Protestant Mission, the aggression of Rome upon the Society Islands has been a signal failure. At first no doubt serious injury was done to the morals of the people, and by the temptations of bribery. Now things have changed for the better.

The priests and their system are dreaded and disliked throughout the Pacific; and, strangest of all, owing to the tenacity with which every Tahitian, Catholic as well as Protestants, clings to the Word of God, the Tahitian Bible, translated by Messrs. Nott and Davies, and printed again and again by the British and Foreign Bible Society, may be found in the study of the priest, on the desk of the cathedral, and in the cottage of every Tahitian who calls himself a Catholic. In such a case, who is the victor and who is the vanquished? In the main the aggression was a failure, and has continued so to this day. Not for a moment did God leave His children unprotected and uncared for. When the first shock of the war was over, when the Queen had returned, and settled government once more began to control their social life, the ten thousand converts in Tahiti and Moorea gathered again in their churches, sent their children to the schools, adhered to their Sabbath, bought up every new edition of the Bible, were purchasers of all the books and treatises that Mr. Howe and his successors could prepare for

their instruction, grew oranges by the million, that their funds might increase, and then re-erected their churches, making each one stronger and more beautiful than the last: and when, as the result of Government restrictions, they were deprived almost entirely of their English advisers and instructors, they gathered compactly in their churches round native pastors selected by themselves, and resolved to make no compromise with Rome or with the world, but to serve God faithfully and to the end.

The reading of the abstract of the report was attentively listened to, and at its close Dr. Mullens was loudly cheered.

After the singing of a hymn,

The Rev. J. C. HARRISON (in place of Dr. Allon, who had been called away to Harrow to attend upon his father, who was in dying circumstances) moved the adoption of the report. He congratulated the meeting upon having as their chairman on that occasion a gentleman who, in Parliament, had voted against every act that looked like war—(loud applause, and for every measure that would make for peace. (Renewed applause.) Might they not pray to the God of Peace to grant that not only their own nation for itself might preserve peace, but that it might be the means of diffusing through all nations the real gift of peace? It was the peculiar feature of this society—as, indeed, of all missionary societies—that it took its stand upon the supernatural. ("Hear, hear," and applause.) It did not originate in mere natural benevolence; it was not a scheme of mere philanthropy; it was just the conveying of a God-given remedy to those who were perishing; it was obedience to the Divine command, "Go into all the world, and preach the Gospel to every creature." They had the promise that they should be endued with power from on high. True there was plenty of room for human skill in carrying out the instructions of God; and, it was very interesting to see how those instructions were carried out; but, at the same time, if they wanted success they must feel that they were instruments—willing, intelligent instruments, but just instruments—in the Divine hand, and that the excellency of the power was of God. If they built upon any other principle than this their missionary societies would be quite different from what they were; in fact, their mission would lose its character, or it would entirely cease if they did not firmly adhere to their belief in supernatural truth and supernatural help. (Applause.) Their admirable report told them what the churches had done, what the children had done—might God bless them all for what they had done!—(applause)—what the directors, the missionaries, and the native teachers had done; but, through all and above all, it had taught them what God had done in the multiplication of the churches in China and India, in the breaking forth of the mission all round the various stations, and the formation of new stations, and in the power which had been manifested by native teachers; and in the spiritual results generally they saw the Divine hand. What was it that gave such a charm to the Acts of the Apostles? It was the record of a Divine work. The determination of the earliest missionaries to start off to distant islands and introduce the Gospel to hordes of savages, or to assail the time-honoured faiths of civilised lands, showed a courage as truly given by God, as the courage given to the apostles. In the South Seas, in China, Madagascar and India they saw the hand of God, who watched over their missionaries. When they were listening to the account of the courageous march of the missionaries who were opening up the way to a station like Tanganyika, half suffocated by the grasses, losing their oxen, toiling through the mud of river-banks, were they not carried back in thought to the daring which faith gave to the discoverer of that lake, our heroic Livingstone—(applause)—and the greater difficulties that he had to pass through, his oxen all dying, his men, except a faithful few, deserting him, stricken down by fever only as he arose out of it to hold on his way, his strength exhausted, his heart yearning for home, but yet resolving to explore the country that he might bring tribes now in darkness within the knowledge of the churches at home, that they might evangelise them, and at last on his knees, breathing out his great soul to that Master whom he had served so faithfully? What upheld him? The belief that he had a Divine commission—it was faith in God. (Applause.) But they were told that the day was past for such things as these—that the spirit of the age was against them. What was the spirit of the age? Was it a stream that had flowed unchangeably from the beginning? Was it something that was uniform in its action, that moved in one direction, that bore on it the marks of eternity? No; it was just as shifting as men's varying thoughts and feelings. The spirit of the age against them! Well, but there was a Spirit that had been working throughout all ages, which had been uniform in its action, which had given one testimony, which was bearing man on to one issue. If the spirit of the age were against them, the Spirit of eternity and the Spirit of God was for them. (Applause.) They were embarked in a great enterprise—a Divine enterprise; and because it was great, and because it was Divine, it ought to have special attractions for all God-taught souls. They, too, were called to make war, but they fought not against men, but against their sins, their follies, their false principles, their ignoble lives. They slew these evils that they might save their souls. It was a glorious enterprise; their Captain was the Lord their Righteousness; the legend on their banner was, "The Lord of Hosts is with us." (Cheers.)

The Rev. S. J. WHITMEE, missionary from the South Seas, seconded the resolution, which was as follows:—

That the report, passages of which have now been read, be adopted, and that it be published and circulated, with the audited accounts, among the members of the society. That this meeting joins the directors in thanking God for the substantial provision made for the service of the year by the liberality of the society's friends, and rejoices that the general agencies of the society have been thereby greatly strengthened. It is glad to hear that the New Guinea Mission has been extended, and that, through the willing consecration of many well-trained pastors and evangelists, so large a portion of the South Sea Mission rests entirely in native hands.

He proceeded to say that in the islands of the Pacific Ocean Christianity had met with as great triumphs as in any portion of the world. Whole populations of numerous islands had accepted the Gospel, and by it they had bren lifted from spiritual, moral, and social degradation. Indeed, with two or three exceptions, one whole race of men found in these islands had been Christianised, viz., the brown or Malayo-Polynesian race, the differences between whom and the black Papuan or Melanesian race, was very marked. With the exception of the Marquesas Islands, part of the Tuamota Archipelago, and two or three other small isolated islands, he believed it would be difficult to find a hundred people belonging to the Malayo-Polynesian race in the South Seas who would acknowledge themselves to be heathen. Heathenism had disappeared from Samoa and from most of the islands in Eastern and Central Polynesia. The youth of these islands had never seen an idol, except it be a stray curiosity which had not found its way to this country, and all they knew of heathenism was what they learned from returned missionaries who had been in what they called heathen lands. If a missionary map were now constructed most of the islands in a large portion of the Pacific would no longer be coloured in the sombre shade which usually indicated the region of heathendom. He did not say that this whole region was as Christian as Great Britain. But there were, without doubt, many islands where, although you might not find the highest type of tested, developed, and thoroughly matured Christianity (which indeed was not reasonably to be expected), entire populations were more or less under the influence of Christianity, and were bettered by it in morals and in social life; and where a large proportion (in some instances one-fifth or one-sixth) of the population made profession of faith in Christ, and as far as could be judged by their outward conduct, tried to live according to the teaching of Christ. The number of church members in this portion of the Pacific, in connection with their own, the Wesleyan, and the American Missionary Societies was about 40,000, and this represented a population of nominal Christians amounting to between 200,000 and 300,000. The theory that this arose from race characteristics was by no means the whole truth. He thought the chief reason was that they had had to deal with small populations which they could reach all at once, and influence intimately day by day. Their people had not come into contact with their Christian teachers once in three months, or once a year; but almost every day. They had not exerted an influence on one in a million, but more or less upon almost every individual of the population. And this was the great reason why whole islands have been Christianised. And in consequence of the missionaries teaching the duty of self-help and of helping others, their mission churches had become largely self-supporting, and all were progressing in that direction. (Applause.) The people erected their own church buildings. Native ministers were trained and placed as pastors over the village churches, and these pastors were supported by the people for whose benefit they laboured. Thus the foreign missionary was to a great extent released from the duties of the pastoral office. For several years he had felt that preaching was not by any means his chief work. He tried rather to work through native preachers. They had been bishops in the Episcopal rather than in the Congregational sense—helping the native ministers with their counsel and instruction until they were sufficiently educated and developed to become independent pastors. Or, to speak more correctly, they had occupied an extraordinary and temporary office having its nearest parallel in the extraordinary apostolic office; for it had been their work, first, to preach the Gospel, then to found churches of believers, and, as soon as possible, to set apart elders or ministers from among the people to the pastoral care of those churches. And, in due time, the need for that extraordinary office will cease. But the time had not yet come when the number of foreign missionaries might be judiciously decreased, nor could it safely be done till the standard of education among the native ministers became high enough to enable them freely and familiarly to use the treasures of English literature. If that standard were reached, he should not fear to see foreign missionaries removed, with the exception of a few men of broad culture, who should continue at the head of colleges. Their Polynesian Christians had thoroughly learnt the duty of helping others. Hence the fact that year by year large sums of money were contributed by them to the funds of the society. Hence, also, the fact that from their eldest mission men and women had gone forth as missionaries to regions beyond their own islands, or groups of islands. He regarded it as one of the most cheering facts in connection with their work that each Christian island, or group of islands, was a centre of missionary influence whence the light was spreading all around. Why, even one of their youngest missions in that region, that in the Ellice islands, begun only in 1865, was now sending to this country its annual contribution to their general funds, and was also sending its first native Christian ministers to its next neighbour, the Gilbert group. And, as they did not give their churches any name, such as Independent or Presbyterian, while, in the nature of things, some term must be employed, if it were only to distinguish Christianity from a heathen religion, the people gave to it the name of the island or group whence they had received the Gospel. Thus, in Samoa, their mission was known as the lotu Tahiti, or Tahitian religion. And in many islands of the Pacific, lotu Samoa, or Samoan religion was used; thus indicating that by Samoan evangelists the Gospel was first preached in those islands. Samoa was still doing a great and good work in this direction, of which the speaker proceeded to give detailed proofs in respect to work carried on by native Samoan missionaries in the Ellice Islands, where good stone chapels had been built, in which all the people without exception were accustomed to meet to worship God. He had visited these islands, and had conversed with some hundreds of the people, and found that many of them exercised an intelligent faith in the Lord Jesus and their Saviour, and in consultation with their respective ministers, he selected 295 of these to associate together in Christian fellowship on four of those islands. To land on an island recently under the undisputed reign of the Prince of Darkness—there to see the triumphs of the Gospel as preached by simple men who knew comparatively little except that Gospel,—to be permitted to receive the confession of their faith in Christ from men and women who had, a few years before, been worshippers of other gods,—to administer to them the rite of Christian baptism as a sign of their faith, and then to unite with them, as they, with wondering awe, partook of the symbols of the Saviour's death, altogether affected him so much that he scarcely dared hope to experience anything to compare with the joy of that season on this side of heaven. Mr. Whitmee then described at length his visit to the island of Tamana, the suspicion with which he was at first received, the confidence gradually felt in him by the natives because he was British and a subject of "King Victória," whose name is honoured and respected throughout the Pacific, and their readiness to receive a Christian teacher, probably in the hope that he would protect them from the kidnappers. Since that time the people had learnt to value their teacher for the sake of the message he had preached to them. For there the Gospel had proved itself—as it had proved itself everywhere else—the power of God unto salvation. During that cruise he had the honour of placing teachers on five islands up to that time heathen. And on all those islands the teachers had been labouring with success up to the present day. He saw the people as naked savages—as low and savage as men well could be. Every few yards as he walked about the islands, and in the centre of every house he saw the shrines of their gods. Under the influence of the preaching of the Gospel a great change had already taken place. Most of the people had renounced idolatry, and had come more or less under Christian instruction. Some had given evidence of change of heart, and had been admitted to Christian fellowship. The condition of barbarous and savage races of men was a serious question pressing for consideration, not only on the philanthropist, but also on the ordinary politician. They might still have a slave-trade for a time carried on under some euphoneous name like that "labour traffic" which lately existed in the Pacific. But when once the Christian public understood its real nature they would soon stamp it out of existence. They were all now desirous of improving the barbarous races. And the question was how could they best do this? Some said carry civilisation to the savage; supply him with remunerative labour; teach him to trade, and improve his condition in this way. In Polynesia that practically meant to carry the white man's strong drink and the white man's vices to races without physical and moral stamina sufficient to bear them. And the result was destruction, not civilisation. He emphatically believed the simple preaching of the Gospel to be the only effective means by which barbarous and savage races could be lifted from their savagery and raised to a respectable position among civilised men. The missionary was the best pioneer of commerce among such people. Christianity was not a mere belief. It is eminently practical. The Gospel of Jesus always promoted the highest and best civilisation wherever it went. And he could appeal to commercial men to support Christian missions to savages upon commercial principles, if they had no higher principles to influence them. The fields were already white with the harvest. We wanted only labourers to reap them. Christianity had never been as strong as she now was. The world had never before been so well prepared for the Gospel. Talk about scepticism and infidelity, and other bugbears of the present day, as if the very existence of Christianity were at stake! Did they ever hear of enemies so anxious to kill a decaying, a dying foe? He never did. Christianity decaying! No; a thousand times, no! She never was so well prepared for aggressive work as she now was. She was just coming to the fulness of her strength, to go forth and bless the whole world. Let them then renew our pledges before God that morning, to do our share in aiding her triumphs. The heathen had

been given to their Lord for His inheritance, and the uttermost parts of the earth for His possession. Strong in the strength of the Lord of Hosts, let them go forth and take possession of the earth for Him whose right it was to reign. (Loud applause.)

During the collection which was now made a hymn was sung, and the Rev. R. Robinson announced that their friend, George Williams, Esq., had sent £105 as a thank-offering.

The Rev. C. WILSON, of Plymouth, then moved the next resolution :—

That this meeting rejoices to hear that, under the arrangements made by the Board, the aggressive work of the society has in so many of their missions been substantially increased. The members of the society are glad to find that much new ground has been occupied in Madagascar, and that notwithstanding many difficulties, the members of the Mission to Lake Tanganyika have made good the first stage of their important journey.

That J. Kemp-Welch, Esq., be treasurer; that the Rev. Dr. Mullens be Foreign Secretary: the Rev. Robert Robinson be Home Secretary; and the Rev. Edward H. Jones be Deputation Secretary for the ensuing year. That the lists of directors and of the Board Committee nominated by the annual meeting of directors be approved, and that the gentlemen therein named be appointed directors for the year.

In the course of an eloquent speech he said that Madagascar and the Tanganyika Mission were sufficiently expressive of anxiety and care and responsibility on behalf of their directors. It seemed only fitting that there should be one word expressive of the obligation that churches were under to the gentlemen and officers who had the management of this society, and that there should be an expression on their part, not only of strong confidence, but of prayerful sympathy with them in the work they had to do. No statistics about conversions and churches and contributions could convey anything like a true and accurate impression of the work that was being done through their missionary agencies. It was a grand thing for them as the representatives of that great society, to be able to stand upon that platform and feel that as the result of past toil and past labour and past prayer and past sacrifice and contribution, there was nation after nation that had been lifted up from the very lowest depths, and was now occupying a fair place in the race of nations and doing its work for the good of mankind at large. (Applause.)

The Rev. J. KILNER (Secretary of the Wesleyan Missionary Society) seconded the motion, and dwelt at some length upon our new relations with India, owing to the proclamation of the Queen as Empress, and to the added obligations we are under to evangelise that vast empire, to emancipate it from priests, and elevate its women.

Mr. W. H. WILLS (High Sheriff of Bristol) supported the resolution as a lay representative of their community, speaking for his own neighbourhood in the West of England, and he was there to testify to the interest felt in the operations of the society, and to the entire confidence which was felt in the policy of the directors. (Applause.)

Mr. THOMAS DEVITT moved, and Mr. H. WRIGHT seconded, a vote of thanks to Mr. Morley, M.P., for presiding on that occasion. In acknowledging the vote, Mr. MORLEY took occasion to refer to what had fallen from the missionary from the South Seas, and to the statements in Mr. Ashley's letter regarding the traffic in strong drink in Kaffirland, which was doing so much evil in these fair lands, and he contended that the Government ought in some way or other to interfere so that these English traders should be restrained. He was not there to give them a temperance lecture, although that was a good thing in its place, but to express his sorrow that they had to suffer so much from the drink traffic at home and abroad.

Dr. MULLENS said that the question as respects South Africa was brought by the directors before Lord Carnarvon. They had a most sympathetic reply from him, and he assured them he would pass the whole case on with an entire agreement with their views to the consideration of the Cape Governor, Sir Bartle Frere, in whose hands it now rested. (Applause.)

A hymn having been sung, the benediction was pronounced by Mr. DALE.

HOME MISSIONARY SOCIETY.

The fifty-ninth annual meeting of this society was held at the Memorial Hall, Farringdon-street, on Tuesday evening, May 7. There was a large attendance. Mr. Samuel Morley, M.P., presided, supported by the Revs. C. H. Spurgeon, W. Cuthbertson, S. Hebditch, W. Tarbotton, Dr. J. H. Wilson, G. S. Barrett, Messrs. Henry Lee (Manchester) R. Sinclair, J. Sangster, &c. After singing and prayer offered by the Rev. G. S. BARRETT.

The Rev. Dr. J. H. WILSON, secretary, read the annual report, which stated that it was now sixty years since the Home Missionary Society was formed to provide an agency which would carry the Gospel into the darkest parts of the land by working through the county associations where they existed, and encouraging their formation where they did not; to arrange district missions; and to send itinerant preachers to the more scattered populations. This object has always been kept in view, and in closing not only another year, but another era in its history, the committee have the gratification of recording that at no former period has the society been more prosperous, possessed in a higher degree the confidence of the churches with which it is affiliated, or worked more in harmony with Christians of other denominations than at the present hour. In reference to the work of the past year quotations are given from the reports of several of the local associations. From Sussex it is reported that the associated Congregational churches of the county are more or less centres of spiritual light and evangelistic effort wherever they are placed; that in 1860 the income of that Union was 180*l.*, and that it is now 1,200*l.* a year; and that in place of a few weak mission churches there are now five grantee churches, four mission pastorates, seven evangelists, with voluntary lay preachers, Sunday-school teachers, and Christian visitors in every town, village, and hamlet in the county, while the spiritual life of the self-sustaining churches has been greatly quickened. There are reports of a like encouraging character from Hampshire and Dorset, where the mission agencies of various societies have produced a marked effect, though the majority of the clergy are Ritualists and exercise great sway over their flocks. In Cambridgeshire out of seven new churches built during the last ten years in one ecclesiastical district, six are semi-papish and one only Evangelical. But the Nonconformist churches in that district have been doing good work, and last year such was the interest excited that all the chapels were well filled, new schools were erected in connection with the mission station of the society, and a revival is still in progress. The simple people do not take to Ritualism, but, like the common people of old, hear the Gospel gladly. These are fair samples of the work done by the the society and county associations. There are also very encouraging accounts from the Principality. Since the auxiliary was established, over forty flourishing churches in South Wales and Monmouthshire have been gathered and chapels built which would not have been in existence at all but for the initiative of this auxiliary and the help of the Home Missionary Society. But the prevalence of wide spiritual destitution in some of the rural districts of England has led to much discussion and several conferences, and has resulted in a scheme of re-organisation by which the Home Missionary will be placed on a new footing on the basis of the confederation of the county Associations. The committee cordially co-operated with the promoters of the new project, and their constituency had approved of it with some modifications. The committee were requested to continue their services until the new Union was completely formed, and it is earnestly hoped that it may enter upon a more extended field of missionary labour. The report goes on to say :—

If, with our limited agency, numbering 195 mission pastors and evangelists and as many voluntary and lay preachers, we can record such facts as our detailed reports set forth—if we can add, as we did last year, nearly a thousand members to our mission churches, nearly all from the world—if we can introduce, as we have done, colportage into our county Unions, and be the means of promoting a higher spiritual life in many of our churches, may we not expect that the confederation of all our Unions on the basis of representative management and local action will, with the Divine blessing, do still greater things for the cause of home evangelisation?

Since 1830, and to no small extent through the stimulating influence of the Home Missionary Society, the incomes of county Unions for Home Mission work have increased from 7,250*l.* in that year to 22,903*l.* in 1877. Let us hope that the revenue of the new confederation will be largely increased, and that the Church-Aid and Home Missionary Society will become a great power in the land.

The report concludes by urging the importance of personal piety and consecration as needful for the churches to become centres of mighty influence, and for the successful working of the new organisation.

Mr. JOHN CLAPHAM, treasurer, presented the accounts, showing the total income during the year to have been 6,199*l.*, and the expenditure 4,876*l.*

The CHAIRMAN said he cordially joined in the spirit of hearty congratulation in reference to the past year of that society. It was established nearly sixty years ago upon the principle that it was the duty of every Christian to try to carry his faith to those who did not possess it. Its action had been to stimulate the churches and individuals to personal service to help in that great and holy enterprise. They saw that there was needed some distinct effort in that direction by which the local churches might not be content merely to send up subscriptions to London instead of doing the work which they held belonged to them. They requested them to spend the money themselves, and that society helped them to work. The plan had worked well, but it needed greatly increased stimulant. He very much doubted whether the position of England religiously was equal to what it was twenty years ago, and he had a very depressed idea of the state of their churches and their rural population. He doubted whether there was a greater percentage of attendance upon public worship now than there was twenty years ago. He was quite clear that it had not been so with respect to London, and believed it was not so with the country. There was, he believed, a very large amount of positive heathenism in that Christian land, and friends would have to buckle on their armour and feel that it was a work that required the greatest amount of personal service. To the new managers of that society he tendered the hearty co-operation of those who had been working that society hitherto, and their only jealousy would be that they should do more. He charged them not to rest upon mechanism or machinery, or talented secretaries, but to make the members of the churches understand that there was no more offensive thing in the sight of God than a useless church. There was that state of things in England, and especially in the rural districts, which required that much greater efforts should be put forth. A great deal was said about the value of the Established Church in the rural districts, but he knew places in England where the people of England might as well be living in the centre of Africa. They would not win their way to the people, but by going to them for their own spiritual good, and manifesting sympathy with them in their fallen state. After referring to the meeting of the Congregational Union that morning, and his adherence to the old faith, the chairman said he looked forward to great and blessed results from the changes which were now impending in the organisation of that society. He regretted the absence of Lord Shaftesbury who was obliged to attend a meeting in connection with the Paris Exhibition.

The Rev. S. HEBDITCH moved the following resolution :—

That this meeting has heard with much satisfaction the report now read, and while thankful to God for the rich and effectual blessing which He has bestowed on the work of the Home Missionary Society during the sixty years of its history, has yet to deplore the need, not only of continued, but increased, effort; and believing that the proposed reorganisation of the society, on the basis of the confederation of the county associations, will make it still more efficient, earnestly commends to the sympathy and support of the churches the proposed Church-Aid and Home Mission scheme, believing, as it does, that such a combination of forces will, with Divine aid, increase the comfort and usefulness of the pastorate, extend the sphere of the evangelist, and generally promote home evangelisation, and that the report be adopted, printed, and circulated.

That was the last annual meeting of the Home Missionary Society. Fifty-eight such meetings had been held, and many subordinate meetings besides. What brought the friends together? Not the ability of the platform, but the theme of missions at home. Something of the charm of home was in it. And was that society to die? It died—but only in hope of a joyful resurrection. If they were to bear witness for Christ in the rural districts, it was essential that they should be united together as one, and that the strong should help the weak, and it was for that purpose that the society had been reconstructed. The proposed scheme had been accepted by every county association but one, and that was a sufficient proof of the soundness of the principle. The committee of the society believed that the work would be better done thereby, they were willing that the society should be merged, and hoped that the scheme would promote a general revival of interest in home mission work.

The Rev. C. H. SPURGEON seconded the resolution, and after some humorous remarks respecting the hymn which had been sung at the commencement of the meeting, said he wished to speak a few practical things about their country churches. If there was a weak point, a point in which their Independency showed itself deficient, it was the country churches. That point was constantly being brought against them. He felt that the Presbyterian order and the Wesleyan polity had a greater adaptation to country towns than their own system. If he knew churches to be right but not self-sustaining, he felt there must be something wrong, and they must supply what was lacking. There were villages where they found it difficult to keep up a ministry. The Presbyterians had managed to evangelise all Scotland, and to maintain a very efficient minister in every parish. If they could not adopt their methods they ought not to be ashamed to learn of them. If there was a weak point in their system, it was best to acknowledge it and help to mend it. In their antagonism against the union of Church and State they sometimes picked holes in the Church, and yet when Churchmen spied out a weak spot in their own Church they got angry. He pleaded for the country churches. They must be maintained in the greatest possible efficiency. If they left churches and villages alone, they would fail in their Master's command, and begin picking and choosing as He never allowed the sower to do. They would then give occasion to the advocates of the State Church to say the poor people are to be left to themselves, and that the voluntary principle broke down. They believed in the voluntary principle; but it could not get blood out of a gate-post, and enable men to support a minister out of twelve shillings a-week, or enable them to give what they had not got. They must provide for the poor people. If they lost the country people they would lose some of the very best blood in their churches. He constantly noticed with grief that they had a mass of their laity in London who never went into a place of worship. Their people in London and the suburbs were losing the habit of attending the House of God. Some of the young men who came to London from the country were their very best workers, and London ministers ought to feel that their country brethren were doing them grand service, and should return them something. They gave them their sturdy backbone of Nonconformity. In London they did not feel the grind of the Church machine and the black ox treading on their toes, and the habit of boiling the Prayer-book with the soup—(laughter)—as they did in the country. Many of their best divines came from the country, and some of their best Christians; and, therefore, he said, they must keep those country churches going. What was to be done to keep them up to the mark? There must be large ex-

penditure. He had eighty-six colporteurs in connection with his church, and the reports he had from them were very sad. From almost every part of England the report was that many were out of work, and very great distress prevailed. Hundreds and thousands were out of work, and had to tell their ministers that they could not continue to contribute to their support. There ought to be an extra expenditure this year upon country ministers, and greater efforts should be put forth to help their brethren in the ministry. He would recommend them to choose out two of the best men in their denomination and send them into the rural districts to stay and preach for a month. What a blessing that would be to a country brother, and what an impulse it would give him! He thanked God for the work done by Messrs. Moody and Sankey, and he devoutly wished that they had such effort in the regular ministry, and that they had evangelists who would give the country something of the kind, with one who had the gift of singing to accompany them. He always spoke very reverentially of committees, only he was afraid there was something of idolatry about it, for "eyes have they but they see not, ears have they but they hear not." (Laughter.) It was not always so, however. He believed in committees, but they must be committees of three, and two of them must stop at home, and on that occasion something would be done. (Laughter.) They must cultivate lay talent, and encourage the laity to speak. Much power was lost by brethren not using the English tongue. Their power with the masses would depend upon their being understood, and they should try to get rid of the long words and use great plainness of speech. They must also preach very plain Gospel, for spiritual life could not be supported on syllabubs. He remembered hearing of a Primitive Methodist who, upon one occasion after dining with the squire, was asked to return thanks, and he said "We thank Thee that we don't have such a dinner as this every day in the week, or else we should be ill." (Laughter.) People wanted plain food. Might they rear a race of good strong backbone Christians. They had heard of a Hard-shell Baptist, but he would sooner grow a shell as hard as steel than be a mollusc. (Cheers.)

The Rev. W. CUTHBERTSON, B.A. (Bishops Stortford), heartily supported the resolution which had been read. Their secretary had mentioned reports from two counties—Sussex and Hampshire—and he believed that every word there stated was less than the fulness of statement that might have been presented. It would be a happy thing if in the appendix a statement could be given of the work done by that society in the rural districts. The chairman and secretary came down to his county, and they were stimulated thereby to united action, to give more, and take more personal interest in the smaller causes about their own doors. If these gentlemen could know the practical influence of their words they would say that the Lord had abundantly rewarded them. In the absorption or affiliation of that society with the Church-Aid Home Missionary Society they were not taking a new step, as in 1840 a similar resolution was proposed by the late Mr. Algernon Wells, and accepted by the society. It was for the country churches that he pleaded, and for their sakes that he entered into that larger question. He was an Independent to the backbone, and looked at the history of the fellowship to which he belonged with great pride. He agreed with Mr. Spurgeon with respect to going into their villages, and getting their big men to preach the Gospel there.

Mr. HENRY LEE (Manchester) said: That when he came upon that platform it was not with the idea that they were about to celebrate a death-bed scene, but a marriage feast. He regarded the change, not as an extinguisher for the Home Missionary Society, but as a change which would make that society more useful in the future than it had been in the past. It was not an uncommon thing for them to infuse new blood into a commercial business, and they did not wait until the concern was weak and dying, but when it was in a flourishing state, and then the new organisation might well look forward to a large amount of business to be done. It would have greater economy of working, and it would get laymen with more eagerness than before, who would be able to render help to their ministers, which they sorely needed. It was very difficult for a man to preach to a large congregation when he had only received such a stipend as to make him fear that he would not be able to pay his way. They would be able to make their brethren feel that they belonged to the whole body of the people, and could claim from them help and sympathy. Having a large committee and large representation, they would be able to deal with that matter in such a way as not to interfere with their principles. They trusted that by those means they would be able to stimulate the liberality of their people. At the present time the means were very unequal. No one who was a deacon could be unmindful of the fact that amounts given to their churches were very unequally distributed. The bulk of the money raised each year was given by a very few persons. They hoped by that recognition to induce a greater feeling of responsibility. He heartily wished that society might go on prospering, and that when they met together again to review what they had done, they would be able to report that some progress had been made. They would have Mr. Morley with them still, and he hoped he would continue to occupy the chair. If they all worked together the results would be such as to surprise them all. (Cheers.)

The CHAIRMAN said he had for the seventeenth time to acknowledge the receipt of a donation in farthings, amounting to 2*l.* 13*s.* 4*d.*, from one signing herself, "She did what she could."

The doxology was then sung, and the meeting was closed with prayer by the Rev. Dr. WILSON.

IRISH EVANGELICAL SOCIETY.

The annual meeting of the above society was held at the Memorial Hall, on Wednesday, the 8th inst., Sir Charles Reed in the chair.

After the proceedings had been opened with praise and prayer,

The CHAIRMAN referred to the fact that Ireland was so much under the influence of Popery that it was with difficulty the cause of Protestantism could be prosecuted. Still, it was their duty to lift up their testimony, because nothing would cure all the ills of Ireland except the Gospel of the Lord Jesus Christ. (Hear, hear.) The whole of the country was open to evangelical effort, and nearly all the Protestant communions of England were interested in the cause of missions of Ireland. The work done was often apparently small, but they should never be discouraged on that account. They had chosen their field in Ireland, and it was a most difficult one to work, and it was their duty to go on, to take advantage of the openings they at present possessed, and to pray for a blessing on their work. (Applause.) If the seed was good and the sowers were faithful, God would give the promised blessing. (Hear, hear.) Having observed the operations of the society, he attached great importance not only to the preaching of the Word from the pulpit, but to the visitation of the people in their own homes. Whilst he gave all honour to the preacher, still the evangelist outside the flock did a work which could not be performed by any other agency. The system of colportage also exercised a great influence, and he hoped that in the future operations those two agencies would not be lost sight of. The Roman Catholic priests did not wish that those employed by the society should have access to the homes of the people, and the reading of the Bible was even more dreaded than if the people went into a building to hear a Protestant and evangelistic minister. The society principally rested its hopes on gaining access to the homes of the people, and in that way only could the work be successfully accomplished. For many years great blessings had resulted from the labours of the society. Now, they had come to a time when there was to be a great change in their operations. Hitherto the society had been associated with the Home Missionary Society and the Colonial Missionary Society; but the tie was now about to be broken. Hitherto, also, there had not been an opportunity of having direct access to the people of the different churches, but now such access could be obtained. The Home Missionary Society could take its own course. It had plenty of friends. The Colonial Society could also take its own course, and the Irish Evangelical Society would take care to notice what the requirements of Ireland were, and being free to make an appeal throughout the United Kingdom, there would then be an intelligent and awakened interest in the affairs of the society. He regretted that they were about to lose a most valued secretary, who had always shown great zeal and fidelity, and he hoped that in his retirement he would have all the enjoyments and benefits which God gave to those who had faithfully served Him in their particular spheres of labour. (Applause.)

The Rev. W. TARBOTTON read an abstract of the report, which commenced by setting forth the peculiar difficulties of mission work in Ireland, where sometimes bitter and active persecution prevailed. During the past year evangelistic efforts have been very marked. Several ministers—the Revs. Robert Sewell, of Londonderry; John White and David Robb, of Belfast; J. Stirling, of Sligo; —pastors of self-sustaining churches, with whom are associated other brethren, aided by the society, the Revs. A. Morrison, of Belfast; Geo. Wight, of Newry; and W. McClenaghan, of Coleraine, have devoted their services to this important work. In concert with the committee they have arranged for extensive tours of evangelisation through the length and breadth of large portions of Ireland without any personal remuneration, the society being responsible for the expenses which have been very considerable. But the spiritual results have been beyond all price, and the brethren have everywhere had large and earnest audiences, and everywhere they have been implored to repeat their visits. One of these ministers says:—"At no time since the great revival in 1859 has the desire to hear the Gospel been so manifest, or concern for the soul so deep. It is worthy of note, moreover, that the fact of the workers being Congregationalists has rather helped than impeded their reception and influence, especially in the North of Ireland, where the ministers have been heartily welcomed by other Evangelists in their respective districts." The committee, though their means are so scanty, are considering the desirableness of having recourse to the system of colportage, relying upon the generous sympathy of the friends of Ireland's evangelisation. The progress of the mission work in various towns and districts is then briefly described, the places referred to being Belfast, Straid, Carrickfergus, Coleraine, Newry, Armagh, Moy, Lisburn, Youghal, Galway, Cork, Mallow, Dublin, Kingstown, &c., the report as to the work of the past year being, on the whole, very encouraging. But the committee greatly regret that the assistance rendered by the churches is so little proportioned to the importance of the claims which Irish missions involve. Hence the fact that the society is closing the year with so considerable a pecuniary deficiency. Large numbers of the churches contribute very little to the cause. For other objects they are liberal and active; but alas! Ireland is not in all their thoughts. But the conviction is cherished that, if means were available for imparting full information, by getting into closer and more frequent contact with the congregations throughout the country, the funds of the society would soon be considerably augmented. This is the more necessary as the formation of the Church and the Home Missionary Society brings to an end the compact for united appeals known as the "British Missions." Both the Irish Evangelical Society and the Colonial Missionary Society now stand on an independent footing. The committee of the Irish Evangelical Society recommend that the new proposal should be sanctioned by their constituents. They also greatly regret to report that their secretary, the Rev. W. Tarbotton, owing to the effect on his health of the recent and serious railway accident, has felt it necessary to resign, and only holds office till his successor is appointed. They have adopted a a resolution expressing their great regret at the event, and "their deep sense of the earnestness and efficiency with which their friend has, during a period of sixteen years, discharged the duties of his office." "They ascribe it also largely to his kindly spirit and unfailing amiability of temper that during his term of office, the affairs of the society have been conducted with so much good feeling on the part of all connected with it." They bear testimony to his faithful adherence "to the Gospel of Christ, and his unfaltering and hopeful devotion to the interests of the Congregational Churches in Ireland," and express a hope that they may still enjoy the advantage of his lengthened experience at the council board of the Irish Evangelical Society.

The Rev. Dr. MORTON BROWN, of Cheltenham, moved:—"That the report now read be adopted, printed, and circulated. That the proofs of the Divine blessing, of which it is the record, demand devout and adoring thankfulness. That the separate and independent action of this society necessitated by the organisation of the Church Aid and Home Missionary scheme, and recommended in this report, be approved and followed, and that the following gentlemen be the officers and committee for the ensuing year." He had, he said, attended the Irish Evangelical meetings for more than forty years, and he knew of no one who had more faithfully worked in the interest of the society than their chairman, Sir Charles Reed, whom he hoped God would long spare to perform the duties of chairman for many years to come. At no previous meeting of the society had he so much sanguine expectation as at the present one. From his knowledge of Ireland he could say that its people, taken as a whole, was one of the heartiest that could be found. What was wanted was a truer religious life, but one of the greatest difficulties they had to contend with was Popery. He was of opinion that the people of this country did not give their Irish brethren the sympathy that they deserved, and did not sufficiently enter into their difficulties, but he hoped that this would be remedied in view of the new system which was about to be started in regard to the management of the affairs of the society. In Ireland the Episcopal Church, although freed from State control, had a great leaning to Ritualism, and those engaged in the work of the society had to cope with difficulties to an extent which would not be believed in this country. The Church of England was a Protestant church in point of law, and its clergy ought to be honest. Some of them taught rank Popery, and when they began to do this they ought to leave the Church altogether. He wished that Presbyterians were a little more Congregationalist and that Congregationalists were a little more Presbyterian—(Hear, hear)—and he was not without hope that this state of matters would some day be reached, and then, when all the different denominations were united with the evangelical portion of the Church of England into one great Church, they would be able to fight both the Pope and the devil. (Applause.) The evangelical part of the Church during the past year had shown a great amount of life and power. The report spoke of debt; but the very fact of having to meet a difficulty would, he hoped, make them stronger. (Applause.) He rejoiced that the secretary had been enabled to do so much in the past, and was grieved to think that he was about to retire, and he wished him God-speed.

The Rev. Dr. MCAUSLANE, in seconding the resolution, spoke of the difficulties that the mission field in Ireland presented, and referred to the plan of evangelisation which had been adopted and carried out by well-known and honoured brethren, who were all thoroughly evangelical and faithful in proclaiming the faith that was once delivered to the saints. If the brethren in Ireland, without alluding to the Roman Catholic Church or clergy, went through the length and breadth of the land, holding up Jesus Christ and Him crucified, by-and-by Ireland would be gained to themselves. Hitherto the society had been linked to two others, but now it was to stand alone, and this, he thought, was all the better. He was sorry the secretary was about to retire, but in the gloaming of life he deserved a little rest considering the services he had rendered to the cause of Christ. (Hear, hear.) He

did not know who the future secretary was to be, but he ought to be a man of physical strength and of mental vigour, a man of God, one who loved the dear old Gospel, and who would set his heart on Ireland, in order, if possible, to bring it to the feet of Christ. (Applause.)

The resolution was carried by acclamation.

The Rev. Dr. McEWAN moved:—

That, rejoicing in the wide and favourable openings for evangelisation on a large scale in Ireland, this meeting expresses its pleasure at the earnest and disinterested efforts of the esteemed brethren who had so diligently given themselves to the work, trusts that the committee may be able to aid them in conducting evangelistic operations on a yet more extended scale, and pledges itself to sustain this society by fervent prayer and pecuniary contributions in all its manifold endeavours for Ireland's spiritual good."

He was glad to see that the watchword of the resolution was "Forward." He belonged to another denomination; but as the meeting went on he almost forgot that he was a Presbyterian, and he hoped the day was not far distant when there would be a combination of Presbyterianism and Congregationalism both in Ireland and Scotland, and, when such a state of things was realised, they would be very near perfection. He much regretted the retirement of the secretary, and he believed that the statistics gave a very imperfect idea of the far-reaching influence for good which the society had, through the blessing of God, been able to accomplish. There was much in the character of Ireland to awaken and command interest and sympathy; but in order to have this interest and sympathy properly awakened, one must go and mingle with the Irish people, whose warmth of heart had made a deep impression on his mind which could not be effaced, and led to the conclusion that, but for ecclesiastical tyranny and degrading superstition, there was perhaps, no country where the benefits of liberty, social comfort, and true religion could be more easily enjoyed. (Applause.) Ireland had four claims on the sympathy of this country for her evangelisation, those of sisterhood, self-interest, sympathy, and past success. The true way to promote Christian feeling towards Ireland was to make the people feel that they were our own brothers and sisters. This country could not afford to treat the wrongs of Ireland with disrespect and scorn, or to have its peace sacrificed on the altar of violence or Jesuitical intrigue. If there were no other motive our own interests should lead us to grant to Ireland that knowledge which exalted a nation and made a people free. When midnight darkness rested on Britain, Ireland was the home of the Gospel and of pure Christianity. Since the Reformation the Romish faith had been put down by pains and penalties, by persecution and contempt; so that in the mind of Roman Catholic Ireland Protestantism was looked upon, not only as a heresy, but also a religion of oppression. There was now no State Establishment in Ireland, thanks to the policy of the Right Hon. William Ewart Gladstone. (Applause.) Looking to the whole of the past history of Ireland, how it had been misguided, he thought the people of this country would not have a spark of tenderness or Christian feeling or loyalty to Christ if they did not realise the claim that that country had on their sympathy, efforts, and prayers. In regard to the evangelisation of Ireland the society had never greater reason than at the present time to thank God and take courage. Foremost as a ground of encouragement was the disestablishment of the Irish Church and the results that followed it. Some time since the Archbishop of Canterbury told his clergy that if they wanted to see the evils of disestablishment they should look to Ireland, but he was disposed to reverse that saying. He knew that there was a shady side to the question, that some of the clergy had become more arrogant than ever, and that there was a tendency to introduce an inferior class of men into the ministry. But against all that he would place the fact that disestablishment had infused a new life into the clergy and had got rid of those who were only drones. (Applause.) There had been a great revival of evangelistic zeal on the part of the Irish people. They now felt that they had an interest in Church affairs, and that they had a work to do in promoting the Church's welfare. (Hear, hear.) Since the disestablishment of the Church the collections had been much larger, the Duke of Abercorn having lately stated that Ireland was never so prosperous as at present. The spirit of inquiry was abroad, which the Roman Catholic priesthood were bound to acknowledge. The colportage had likewise improved, and he had the greatest authority for saying that the religious prospects of Ireland at this moment were brightening. (Applause.)

The Rev. J. WHITE, of Belfast, gave some facts as to the work of evangelisation in Ireland. He was thankful to God that in Belfast Jesus Christ was preached with a fulness and a power that had never been known before. (Applause.) They did not preach the Gospel as Independents, but, strange to say, the name of Independent was now honoured, although same years ago Independency in Ireland was at a discount. What was wanted in Ireland at present was more evangelistic effort. The influence exercised by the agents of the society on the regular clergy was wonderful, but he thought that any special mission to Roman Catholics would not succeed. Having had forty-two years' experience, he was of opinion that if Christ was preached in Ireland as the only and all-sufficient Saviour of sinners all the evils arising from Popery and other eriors would be stamped out. The brethren engaged in evangelistic work had laboured with great zeal and earnestness, and some sixteen centres had been occupied during the past year, and he was quite sure that if the people of this country knew more of the work that was being done in Ireland the society would receive larger support.

The resolution was put and carried, after which the proceedings terminated with the singing of the doxology and the pronouncing of the benediction.

COLONIAL MISSIONARY SOCIETY.

The forty-second annual meeting of this society was held at the Memorial Hall on Thursday evening last. Mr. James Spicer, J.P., presided. The proceedings were commenced with singing and prayer.

The CHAIRMAN said he would not occupy much of their attention, as several able speakers would follow him. But, as the treasurer of the society, he desired to speak of the funds, which, he regretted to say, had not been in a healthy state for some years past. There had been a gradual diminution in the subscriptions to the sum of £3,000. That rendered them unable to open new stations, and greatly impeded their efforts. If they did not go forward they would go backward unless they could touch another strata of liberality. If there was more self-examination on the subject of giving, their prayers and their alms would be more proportionate. Neither individuals nor churches had as yet realised their duty in respect to the colonies. It was their interest to put forth their full strength in colonial missions. Congregationalists had not supported Christian work in the colonies as far as other bodies had done. Episcopalians, Presbyterians, and Methodists had all done more than they had done in that way. And yet their principles were well suited to make their way amongst a new people. If they thought those principles worth anything to themselves they ought to be worth propagating. Only ten per cent. of their churches had stood by them and sent subscriptions or donations; 1,600 churches had never sent them a collection at all. That fact reflected greatly upon both ministers and churches. They were ready to give for a famine in India or China, but when the famine was of the bread of life, how few contributed, and how small the result! There was scarcely a congregation in England where some of the members had not a relative in the colonies. Providence had entrusted those vast regions to them not that they might increase their commerce and power, but that they might give them the benefit of their laws and institutions, and educate them in their religion and Christianise them. It was often said that those colonies were rich in themselves, but the government of those vast territories was a grave responsibility. It was not to the world but to the Church of Christ that the conversion of the world was committed. Those who did not contribute to that work according to their ability, were neglecting a sacred duty.

The Rev. W. S. H. FIELDEN (Secretary) then read an abstract of the report. It commenced by referring to the formation of the new "Church Aid and Home Missionary Society," which involved momentous changes for each of the affiliated societies. After this year the "British Missions" compact would cease. For thirty-eight years an appeal had annually been made by the three societies for an October collection; the amount received by the committee from that source had been about 40,000*l.* The yearly receipts fluctuated exceedingly; in 1846 upwards of 2,225*l.*; in 1877-8 less than 700*l.* The Colonial Missionary Society was the child of the Congregational Union, and their committee still confidently appeal for the goodwill and the generous sympathy, both of the Union and of the churches. The report goes on to say:—

We cannot afford to be left behind in the race for Church extension. We have duties and responsibilities towards these sturdy children of ours far beyond what our churches have ever recognised. Looking at the matter in the light of due apportionment of mission contributions, is it not well-nigh incredible, and altogether discreditable, that the average income of this society has been much less than 4,000*l.* per annum? Your committee are astonished at the neglect and ignorance of colonial need, which alone can account for the fact that hundreds of churches have never given a single collection to our funds! They point with gratitude and wonder to the rapid and glorious results which have been reached through the Divine blessing. In nearly every colony there is a Congregational Union, combining all the churches for mission work, formed (as nearly as possible) on the home model, with year-book, college, provident society, chapel building society, and other Christian agencies in vigorous operation. There are 500 churches and stations, with an income for religious purposes which cannot be less than 100,000*l.* a-year, to say nothing of the mass of Church, school, and manse property, which has been created, and settled in trust. Looking broadly at these results, which are so largely due to the work of this Society—to the labours and influence of the pioneers who were selected and sent forth by your committee—we bless God that the very limited income we have had to administer has been thus fruitful. What abundant evidence there is of the sturdy willinghood and consecration of our brethren in these Colonies, who, having all to do at once, have used and husbanded the resources and possibilities of a very difficult position so wisely and well. Other denominations, larger and wealthier, still treat the Colonies as a part of their foreign mission field, and have continuously expended in each a far larger sum annually than our total yearly income. These denominations also have never scrupled to claim and accept State aid, both in money and in land. Our brethren, true to the instincts and convictions of freedom and righteousness, have ever opposed all State aid to religion, and have had to see others take up strong and central positions all over a colony through the double help of large grants from home and State aid from the Colonial exchequer, while they have been struggling with debts for land and buildings, often less advantageously placed and less attractive and capacious, erected at heavy cost, and with no help from without. If our churches at home knew a little more of the temptations and difficulties which abound in Colonial Church life, there would surely be a greater readiness to show sympathy and to give help, when, indeed, it would be "twice blest."

Nor should it be concealed that Congregationalists were relatively failing to supply their proportion of religious accommodation in every colony. The Romish and Anglican Churches, with such small affinity for the free and vigorous life which prevailed in those new communities, were yet far more visible and powerful in most colonial cities than Congregationalists, while strong and closely-knit systems, like Presbyterianism and Methodism, were covering every colony with a vast network of Gospel agencies. And yet, instances abounded of splendid Congregational success, where a suitable minister is soon surrounded with a crowded and working church. The names of Wilkes, Ross, Stowe, Miller, Johnston, and Thomas Jones are referred to as illustrations of the fact, and the committee urgently appeal to the churches in this matter, and ask if Congregationalism is to be beaten by systems less flexible, and naturally far less fitted to supply this religious need. And looking at the thinly scattered myriads who occupy such vast territories, unreached and untaught by *any* Church agency, have they not their part to act in winning them to Christ? The report then glances at the year's work. The grant to Canada is now based upon the amount of its Home Mission income for the preceding year, the committee hoping that the liberality of the churches would be greatly stimulated thereby. Many members had been added to the various churches, and, notwithstanding depression in all their industries, the churches were generally flourishing. Eighty-one churches and out-stations were supplied by the students of the Congregational College, about which Dr. Wilkes wrote with cheerful confidence and satisfaction. A chapel building society was also being formed. In Newfoundland the Rev. Thomas Hall reported steady progress in every department. Increased aid was much needed in the colony. In Sydney, with its population of 135,000, there were seventeen Congregational churches, and, mainly on the coast of New South Wales, there were thirteen other churches; but the vast interior had hitherto been unvisited by their mission agencies. The Rev. J. C. Kirby had now commenced the work of exploration, with a view to the formation of mission agencies. The Rev. Morgan Williams, who had returned home after seventeen years' good service in the colonies, reported very favourably of the churches in Sydney and the fitness of Mr. Kirby for the work he had undertaken. The Rev. Thomas Jones had been splendidly welcomed by all denominations in Victoria, and a work had begun there amid conditions of great spiritual and financial success. The Rev. Edwin Day had been appointed to assist Mr. Jones. At Ballarat, with 50,000 inhabitants, the church purposed to erect a new building in place of the present brick church. The Rev. C. B. Fairey, of St. Kilda, had undertaken evangelistic tours along the Australian rivers in a canoe, and had thus carried the Gospel far into the interior, and beyond the regions usually penetrated even by the bush missionary. Various changes of ministers had taken place in South Australia, where there were many vacancies and new mission stations wanting men. In Western Australia the church at Freemantle had entered their new sanctuary—the Johnston Memorial Church, and the Rev. Joseph Johnston had spent two months in visiting Champion Bay and Irwin district, of which interesting particulars are given in the report. Queensland had been visited with a terrible drought, fatal alike to agriculture and to bush mission journeys. The committee felt that bush work would be most efficiently done by grouping a district around each central church, and uniting lay agency with the visits of the minister. The Tasmanian churches were quietly prosperous, and at Nelson, Auckland, and other places in New Zealand, the churches were being strengthened.

The CHAIRMAN, as treasurer of the society, then presented the balance-sheet, showing the total income during the past year, including balance, to have been 4,368*l.* 8s. 7d. Only 350*l.* were received from collections, and 647*l.* was received from the British Missions Compact, and that would shortly cease. The balance in hand was 203*l.* 3s. 1d.

The Rev. A. MACKENNAL, B.A., moved a resolution adopting the report, which he said was a very interesting one. He was reminded of the words of John Robinson, that they might expect more light to break forth out of God's Word, and of St. Paul's—that, if they were not otherwise minded, God would reveal it unto them. Those words were quite as applicable now as when spoken. The principle that truth was ever revealing itself under new applications was as true in Christian doctrines as in other things. In the work the Church was carrying on, those conditions had to be solved in harmony with the past history of the Church, not by any means in blind adhesion to the past, but by finding out whether the new conditions were applying those principles aright. He had asked himself what was the cause of the want of interest on the part of the churches with respect to the colonies.

It was from no want of sympathy with the colonies and with colonial work, but it was a fact that the Roman and Anglican churches were far more visible and powerful in the colonies than Congregationalists were, and the Presbyterians and Methodists were covering every colony with a vast network of Christian agency. One reason he believed was that in their consideration of colonial questions, and especially religious colonial questions, they were misled by the example of the United States. Their fathers desired to keep that country in a perpetual state of childhood, but they had now learnt that that was not possible nor desirable. They looked forward to a time when their colonies also should be independent. Their noblest function was to be the mother of those colonies. Might they not be possessed with the spirit of impatience that those colonies required their care still! But the colonies might fairly claim consideration on the ground of their own work, and ask for time before their state was contrasted with that of the United States. The future of their colonies had yet to be solved, but he thought it would not be a repetition of the American history, and as Christians and Englishmen they looked upon them with pride and pleasure. The physical condition of the colonies, and the very existence of the United States, made it a harder struggle for Canada and for the Australian colonies. For now they had America entering into competition with them, and drawing men who would otherwise have gone to the colonies. Both in Canada and in Australia they had a true missionary work before them for many years. They had to send out men, and they would look to them for supplies. They must not be misled by the example of America, but have regard to the very different moral and social conditions of the colonies. New England belonged to the heroic period of their national life. The men who founded that colony were moved by heroic principles, but colonists now knew little of that great impulse which drew the Pilgrim Fathers across the sea. Colonists now went out for the extension of commerce, for the founding of new industries, and to seek from the earth its gold and precious stones. Colonies which were formed under such conditions would have a different history from that formed by men who went out—as the Pilgrim Fathers went—to form a home for themselves and their liberties. Each colony had its own work to do and its own character to form, but that would not be of the Puritan type, and its history would be different to that with which they were so familiar. He could not wonder that the secretary not only looked with sadness on the new departure on the part of the Home Missionary Society, but forecasted the possibility of the Colonial Missionary Society being lost sight of altogether. It must be their work as ministers of churches, and especially the work of those who had taken part in the foundation of that new association, to belie his fears and fulfil his most sanguine expectations. (Cheers.)

Rev. J. T. WARLOW DAVIES (of Auckland, New Zealand), moved the following resolution :—

That this meeting rejoices in all the good which has been accomplished by the agency of this society in the colonies of Great Britain, and in view of their rapid growth and constant increase from emigration and other causes, calls upon the churches for much greater liberality and prayerful interest in the work of the society, and especially in prospect of the changes consequent on the formation of the Church and Home Missionary Society which will dissolve the British Mission's compact, under which a considerable number of churches have collected for its funds since the year 1840. This meeting urges upon *all* the churches the duty of devoting a regular and adequate share of their contributions to the funds of this society.

Mr. Davis first referred to a curious mistake made by the author of "Greater Britain," who spoke of the evil effects upon the inhabitants of Auckland of the banana, or "staff of life," as it is called, and the plantain—the fact being that it was hardly to be found in that province at all, only in the southern parts of the island. He supposed Sir Charles Dilke had been hoaxed on the subject, or had got his notes sadly jumbled. His remarks would be confined to the portion of the report of which he knew most, and was most deeply interested in. There were two points on which the constituency of the Society would ask to be satisfied. What work was there to be done for Christ in New Zealand, and were the colonists by themselves able to overtake it? New Zealand was not so long ago in the hands of ruthless savages. At the time of Waterloo there was only one white man known to live in the island. The Maoris were warriors from their birth, and depravity, and even cannibalism too, was rampant in the colony. War was the breath of life to that people, and the colony had not had only one baptism of blood in the course of its history. As they went across the northern portion of that island they came across the deep scars which had been left upon the face of the landscape, as well as on the memories of the people. The graveyards were filled with the bodies of English soldiers who had fallen in attacks on the Prah. They asked English people, and the Great Master Himself asked them, to spare some of their true Christian chivalry to cross the seas and take part in the battle against sin and in support of righteousness. Nor was that appeal based upon the fact that it was at times smitten with pestilence. It was a good land, a land of brooks of water, of fountains and deeps, of wheat and barley, of fig trees and oil and honey. It had borne its share in the recent subscriptions for India and China famines, and it was easy to find almost anywhere denser ignorance and more abject wretchedness. What was the ground then on which they appealed for help? New Zealand had been enriched by the Almighty with materials of such immense wealth that it was bound to become one of the most powerful countries on the face of the earth. There was hardly an element of wealth which the Creator had not deposited in the island. The imports amounted to nearly seven millions sterling, and the exports to five and a half millions. Such a population as that must gather offered the very best sphere for the Gospel. Christianity always sought out the centres of intelligence and commerce. Athens and Rome were the centres it originally sought. Great privileges had already been conferred upon the colony. There was no State Church to trouble its peace, no marriage inequalities, no burial scandals. Education was secular, compulsory, and free, and the suffrage was almost universal. It was a matter of infinite moment that those advantages should bring forth fruit, such as would commend the principles of civil and religious liberty. English merchants could not do better than help that society if they wished to increase their trade. They had built a church in Auckland through the help the society had generously afforded, and they thanked them for their assistance. They had stood faithful to their principles, and given to the extent of their powers. New Zealand was bound to become a wealthy country, and they hoped especially, a Christian country, but that would depend upon the extent to which the colonists received the Gospel of Christ, and the extent to which they were aided by that country.

The Rev. H. SIMON, of Westminster Chapel, seconded the resolution. One of the excellencies of that society was, he had always thought, that it made a very little go a long way. Its very existence seemed to be unknown to some people—even deacons of churches. They desired to lift that society up so that the churches might see it and understand its claims. It suffered from the disadvantage that it was a very small society in that great city. It was doing good work in extending kindly sympathy to those who were labouring in the colonies. Not only those engaged in the bush, but those ministers of well-to-do churches shared in that sympathy. As Nonconformists they thought they had entered into the spinal cord of their national life, and they were anxious to pour that element into the national life of their colonists which would give sturdiness and manliness to their civil and religious life. They were children of old England—branches thrown out from their own trunk—and should they be allowed to wither for want of the sap which they could give them? Those branches could not be strong without help. The honour, dignity, power, and very life of England was associated with that work. The vital elements of their strength and life were deep down in the regions of truth, and if they forgot their duty to their fellow men, even the poorest, their death knell would soon be tolled. But the enthusiasm of humanity which was needed must be born by enthusiasm for Christ. It was only as they were in love with Christ that they would rejoice at the sacrifices which all must make, and welcome every claim; duty would be worship, and the very earth be beautiful with the light and glory of heaven. (Cheers.)

The Rev. J. G. ROGERS, B.A. (Clapham), said the claims of that society were great, and he could not understand why those annual meetings were so thinly attended. Their churches did not take sufficient interest in the denominational societies, and they did not understand the claims of the colonies upon their sympathies. He hoped that English Congregationalists would not fail to respond to that society's appeal. He hoped they would not love the British and Foreign Bible Society or the Religious Tract Society less, but that they would care for that and other Congregational societies more. Not because they wanted to proselitise, but because they believed in their hearts that Congregationalism presented a system of polity and mode of Church organisation, which in its breadth and progressiveness was the best and most useful mode of advancing the Gospel of Christ. They were pained to see that that society, which was constructed on a Congregational basis, lacked support. In the colonies all other sections of the Christian church were doing their work in their own way. If they believed that Congregationalism had done very much to develop that which was most free and noble in their Christianity at home, and that it could do the same everywhere, they were bound to go where their brethren went, and take their stand by their side. He had been much struck lately with what the Church of England had been doing in the Colonies. Some of their noblest men had gone forth and stamped their impress on the Colonies, and to read the record of what had been done by the late Bishop of Lichfield in New Zealand was a spiritual ministry to many hearts. How was it they could not give a spirit of fervour like his? They did not believe in stately cathedrals, but they did believe in living souls who preached the Gospel, and in men gifted with the enthusiasm of the Apostles, and if they were not going to send out bishops let them send out men, and feel that their Colonies had just the same claim upon them as upon the Church of England. Because they meant to be true to Christ, and to the noblest spiritual instincts of their nature, they must rouse themselves, and give them help with a zeal which they had not shown before. He felt driven down to the root of things, and wanted to know what Congregationalism was, and what message it had to give to the world. No man in England had loved Congregationalism more than he had done, but if it was not Congregationalism for Christ, if it had no certain sound to give in the great message of the world's salvation—if it was not certain whether there was a sin to be forgiven, and whether Christ died and rose from the dead—then, he said, let Congregationalism go, and with sadness and sorrow of heart he would seek some other Church where he might be associated with men who believed that Jesus Christ died for our sins and rose again according to the Scriptures. He had been content to be sneered at as a political dissenter, but if any man said that he had forgotten his loyalty to Christ, they neither understood him nor those with whom he acted. (Cheers.)

ECCLESIASTICAL MISCELLANY.

The sitting of the Church Congress at Sheffield is finally settled for the 1st, 2nd, 3rd, and 4th of October next.

The president of the Prussian Evangelical Kirchenrath, Dr. Hermann, has finally been removed in favour of Dr. Hermes. The latter belongs to the *Via Media* party in the State-Church, and, according to the *Frankfürter Journal*, he is an ecclesiastical jurist of the old Prussian school.

BISHOP COLENSO.—At a meeting of the Cape Town Association on Friday at the National Society's Rooms, Earl Nelson, who was in the chair, stated that he had authority to contradict a statement which had excited much anxiety among Churchmen, namely, that the Archbishop of Canterbury had either directly or indirectly invited Bishop Colenso to the Pan-Anglican Synod.

A BISHOP AND HIS PORTRAIT.—A clerical correspondent of the *Church Times* writes :—"A portrait of Bishop Piers Claughton, painted by Mr. J. E. Williams, is in the Royal Academy Exhibition. It is said to be intended 'for presentation to friends in Ceylon.' If it be not too late, I would fain suggest a reconsideration and remodelling of this arrangement, which will bring pleasure and advantage to a much larger body of persons. Let the portrait be presented to the bishop's friends in London, and let the original return by the next conveyance to his friends at Colombo, and stop with them till death do them part."

THE RITUAL PROSECUTIONS.—At Lambeth Palace on Saturday the case of Martin *v.* Mackonochie again came before Lord Penzance, as Dean of Arches. Dr. Stephens, Q.C. (with whom was Mr. Deane) said he appeared on the part of Mr. John Martin, of Lincoln's Inn, to apply to his lordship to enforce obedience to certain monitions against the Rev. A. H. Mackonochie, incumbent of St. Alban's, Holborn. Mr. Mackonochie was not present. Dr. Stephens said he wished it to be declared that Mr. Mackonochie had not obeyed any monitions made in this case. The Dean of Arches said when the case was last before the Court something was said about deprivation or some other mode of enforcing obedience. Dr. Stephens said that he had not, as far as he remembered, asked for deprivation, but only for suspension for disobedience to the monition. Lord Penzance said the facts were clear, and the Court would consider what steps should be taken against this gentleman, who had set the proceedings of this Court at open defiance. Lord Penzance also heard the case of Combe *v.* Edwards on application to commit the defendant for contempt. The Court requested Mr. Edwards to be called, and he did not appear. Dr. Deane, in answer to the Dean of Arches, said he did not ask for a deprivation at present, but for an order of suspension for contempt. The Court made an order for commitment for contempt. His lordship said the same would be signified to the Court of Chancery, and Mr. Edwards need not remain in prison after he should have expressed his willingness to obey the monition. When the affidavit of service was supplemented the order for his commitment would be granted.

THE IRISH CHURCH AND TRINITY COLLEGE.—In the Irish Church Synod, on Thursday, the Bishop of Ossory made an important statement as to the resolutions of Her Majesty's Commissioners with regard to the Divinity School of Trinity College, Dublin. They think that a liberal provision for the future support of the Divinity School should be secured and paid to the Representative Church Body. The average expenditure has been £2,867. The University will cease to give instruction in the faculty of theology, and a difficulty will arise as to the granting of degrees. It is true the Board have stated their readiness to accept the certificate of any theological school placed in connection with Trinity College; but this plan, the Commissioners think, would not work well in Ireland. They suggest that whenever a candidate for admission to the degrees of D.D. or B.D. presents himself the best solution might be to give power to each religious body to appoint an examiner, to be approved of by the Board, by whom the examination should be held or the thesis approved of. The examiner might receive his remuneration out of the fees payable by the candidate. The sums paid to the college for its advowsons amounted to £140,660, which at 3½ per cent. will produce £4 900 a year. In the first place (say the Commissioners) we recommend that in addition to the private endowment so much of the interest of the Compensation Fund as may be requisite shall be applied in payment to the Representative Church Body for the purposes of the Divinity School in future. The Board of Trinity College and the Representative Body, however, should have power to substitute for this annuity the payment of a capital sum.

PEACE SOCIETY.

THE

ANNUAL MEETING

WILL BE HELD IN THE

WEIGH HOUSE CHAPEL,

FISH STREET HILL,

(Opposite the Monument),

On TUESDAY EVENING, MAY 21, 1878.

THE CHAIR WILL BE TAKEN BY

HENRY PEASE, Esq.,

At Half-past Six. Doors open at Six o'clock.

The Meeting will be addressed by

Rev. NEWMAN HALL, LL.B.
Rev. HUGH P. HUGHES, B.A.
BARNABAS C. HOBBS, Esq. (of Indiana, U.S.A.)
J. W. PEASE, Esq., M.P.
HENRY RICHARD, Esq., M.P.
And other Gentlemen. Admission free.

George Street Congregational Church, CROYDON.

THE NEW CHURCH & SCHOOLS

WILL (D.V.) BE

OPENED on TUESDAY, MAY 21st,

When **TWO SERMONS** will be preached;

IN THE MORNING BY THE

Rev. R. W. DALE, M.A., D.D.,

(Of Birmingham),

AND IN THE EVENING BY THE

Rev. J. GUINNESS ROGERS, B.A.

Morning Service to commence at 12.
Evening Service at 7.

AT 2.30 P.M.

A LUNCHEON

Will be provided in the School-room, at which

JOHN KEMP-WELCH, Esq., J.P.,

Has kindly consented to preside,

Supported by JAMES SPICER, Esq., J.P.,
And other Gentlemen.

Sunday, May 26th,
11 a.m. and 6.30 p.m.,

REV. JOHN STOUGHTON, D.D.

Tuesday, May 28th,
7 p.m.,

REV. HENRY ALLON, D.D.

Sunday, June 2nd,
11 a.m. and 6.30 p.m.,

REV. ALEXANDER McAUSLANE, D.D.

Communion Service after Morning Service.

A COLLECTION for the BUILDING FUND will be made after each Service.

Tickets for the Luncheon, 4s. 6d. each, may be obtained from Mr. PUSEY, the Library, Public Hall; Mr. W. H. MUNNS, High-street; Mr. PINNOCK, North End; Mr. STANNARD, Broad Green; Mr. JOHNS, 6, Bedford-place; or of the Secretary.

From 5.30 to 6.30 p.m. TEA will be provided in the School-room. Tickets, 1s. each, to be obtained as above, or at the doors. As early application as possible is requested.

ARNOLD PYE-SMITH, Hon. Sec.
Elgin-road, Croydon.

WILLESDEN NEW CONGREGATIONAL CHAPEL will (D.V.) be OPENED on FRIDAY, 24th MAY, at Twelve o'clock, by the Right Honourable the EARL of SHAFTESBURY, K.G., and at One o'clock, a SERMON will be preached by the Rev. Dr. PARKER, of the City Temple.

At Half-past Two p.m. a LUNCHEON will be provided in a Marquee erected in the grounds of S. L. Worth, Esq., Willesden Lodge. Tea and Coffee at Five o'clock, and at Six o'clock a PUBLIC MEETING will be held in the Chapel.

The following and other Ministers and friends have kindly either promised to be present on the occasion, or to preach in connection with the Opening Services:—

The Revs. Dr. Aveling, J. P. Chown, John Dymond, W. Gray Elmslie, M.A., Dr. James Fleming, Dr. Donald Fraser, J. Hirst Hollowell, Dr. John Kennedy, Dr. Landels, W. G. Lewis, T. Nicholson, G. D. Macgregor, Dr. McAuslane, W. Roberts, W. M. Statham, W. Stott, and W. Tyler.

Tickets to be had of Mr. T. G. Litchfield, 4, St. Mary's-road, Willesden; and of Mr. J. Finch, Alma House, Willesden.

WHITTINGTON LIFE ASSURANCE COMPANY.

Chief Office—58, MOORGATE STREET, LONDON, E.C.

Capital—£100,000.

TRUSTEES—Sir Frederick M. Williams, Bart., M.P., Thomas Horatio Harris, Esq., Thomas Lambert, Esq.

All kinds of Life Assurance Business effected. Special advantages to total abstainers. Second-class lives assured. Six Triennial Bonuses distributed. Next bonus year, 1878. Agents wanted. Apply to

ALFRED T. BOWSER, Manager.

CHRISTIAN EVIDENCE SOCIETY.

The EIGHTH ANNUAL PUBLIC MEETING will be held (D.V.) at WILLIS'S ROOMS, on TUESDAY next, MAY 21, 1878.

His Grace the ARCHBISHOP of CANTERBURY will take the Chair at Half-past Two p.m. The Earl of Harrowby, the Bishop of Gloucester and Bristol, the Bishop of St. Davids, Bishop Claughton, S. Morley, Esq., M.P., Revs. Dr. Sinclair Paterson, F.F. Goe, and Jackson Wray are expected to address the Meeting. No Tickets required.

P. BARKER, M.A., Secretary.
2, Duke-street, Adelphi, W.C.

NORTH LONDON, or UNIVERSITY COLLEGE HOSPITAL.

The ANNUAL FESTIVAL in aid of the Funds of the Charity will be held at WILLIS'S ROOMS, KING STREET, ST. JAMES'S, on TUESDAY, 21st MAY. Dinner on table at 6.30 p.m.

JOHN ERIC ERICHSEN, Esq., F.R.S., in the Chair.

Tickets for the dinner, One Guinea each, may be had of the Stewards, at Willis's Rooms, and at the Hospital.

Contributions will be received by the Secretary at the Hospital, and by the Bankers, Messrs. Coutts and Co., 59, Strand; Messrs. Smith, Payne, and Smith, 1, Lombard Street.

NEWTON H. NIXON, Sec.

CHINA FAMINE RELIEF FUND
35, Nicholas-lane, Lombard-street, E.C.

Sir RUTHERFORD ALCOCK, K.C.B., Chairman of Committee.

The famine in the northern provinces of China, which has attained to even greater dimensions than those of the recent famine in India, continues to prevail with unabated severity. The Chinese Government and people have contributed liberally to the relief of the distress, but owing to the magnitude of the calamity there is an urgent need for further help. CONTRIBUTIONS raised by the Committee of the China Famine Relief Fund are remitted by telegraph to a Committee in Shanghai, composed of some of the leading merchants in the Community, and are distributed under the immediate supervision of European and American Missionaries. Information has been received by telegraph showing that the work of administering relief is progressing satisfactorily, but more money is required for carrying on the work that has already been begun.

A Subscription List is published every Saturday in the "Times."

Amount already acknowledged, £16,719 3s.

CONTRIBUTIONS will be received at:—

Messrs. Coutts and Co.'s, 59, Strand.
Messrs. Ransom, Bouverie, and Co.'s, 1, Pall-mall East.
Messrs. Fuller, Banbury, and Co.'s, 77, Lombard-street.
The Agra Bank, 35, Nicholas-lane, Lombard-street.
The Hong Kong and Shanghai Bank, 31, Lombard-street.
The Chartered Mercantile Bank, Old Broad-street.
The Chartered Bank of India, Australia, and China, Hatton-court, Threadneedle-street.
The Oriental Bank Corporation, 40, Threadneedle-street.
The National Provincial Bank of England.

TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM, LONDON.

PRINCIPALS—Mrs. TODD and Rev. J. W. TODD, D.D.

PROFESSORS.

English Literature	Mrs. C. L. BALFOUR & Prof. MORLEY, University Coll.
Botany	Prof. BENTLEY, King's Coll.
French Language	Dr. MANDROU.
German Language	Dr. WEHE, Dulwich Coll.
Italian Language	Prof. FERRERO, LL.D.
Ancient and Modern History	Dr. KEMSHEAD, Dulwich Coll.
English Language	G. E. WEST, Esq.
Physical Geography... ...	Prof. SEELEY, King's Coll.
Music—Theory, &c. ...	JOHN BLOCKLEY, Esq.
Piano and Harmonium ...	Herr LOUIS DIEHL.
Singing and Organ	Signor GARCIA.
Drawing and Painting ...	E. C. MILES, Esq.
Geology and Biblical Studies	Rev. J. W. TODD, D.D., F.G.S.

Terms and Particulars on application to THE PRINCIPALS.

ST. JOHN'S HILL HOUSE ACADEMY, WANDSWORTH.

First Master—ALEX. MILNE, B.A. (Lond.)

Special arrangements for Young Gentlemen intending to Matriculate or Graduate.

Apply, Rev. Chas. Winter, Principal.

HIGH SCHOOL FOR GIRLS, EAST HILL HOUSE, WANDSWORTH.

Head Mistress—Miss D'ESTERRE HUGHES.

Oral system. Education thorough. Room for a few Boarders.

Apply to the Head Mistress, or Rev. Chas. Winter, Principal of St. John's Hill House Academy.

STROUD LADIES' COLLEGE, BEECHES GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

SECOND TERM began THURSDAY, MAY 2.

BOARD AND RESIDENCE.—A Lady and Gentleman residing in a very healthy locality four miles from the North Coast of Cornwall, having a larger house than they require, are desirous to meet with a Lady, Two Sisters, or a Married Couple, to Reside and Board with them. Separate sitting-room if required. The house stands in its own grounds. Carriage kept. For terms (which are moderate) and further particulars, address J. M., care of Mr. Macoskire, Grampound-road, Cornwall.

COUNTRY APARTMENTS (FURNISHED).—Bedroom and Use of Sitting-rooms to be LET, at South Norwood. Pleasant country view. Terms very moderate. Thirty minutes from Cannon-street Station.—W., 18, Bouverie-street, Fleet-street.

BOARD, &c., IN LONDON,

AT

MR. AND MRS. BURR'S BOARDING-HOUSE,
10, 11, 12, QUEEN'S SQUARE, BLOOMSBURY.

Drawing and Dining rooms, Bathroom, Conservatory, and numerous Bedrooms. Printed terms, &c., forwarded on application. Mr. BURR'S PRIVATE OMNIBUS leaves his door several times daily (Sundays excepted) to convey visitors to various parts of London. Dinner at Six o'clock.

CHAPPELL AND CO.'S SPECIALITIES.

ALEXANDRE ORGANS
FOR HOME USE.

In consequence of rebuilding of premises, a number of these organ-like instruments will be sold at great reductions for cash, or on the Three Years' System.

ALEXANDRE ORGAN,

Type H, containing Dulciana, Flute, Principal, Vox humana, Gamba, Sub-bass, and Automatic swell. Price 50 guineas. Reduced price, £35 cash, or £3 10s. per quarter on the Three Years' System.

ALEXANDRE ORGAN,

Type A, containing Dulciana, Leblich, Flute, Vox humana, Gamba, Diapason, Principal, Sub-bass, and Automatic swell (60 guineas). Reduced price £40, or £4 per quarter for three years. Other varieties at equally reduced rates.
Full illustrated list free by post.

CHAPPELL AND CO.'S SPECIALITIES IN ORGAN HARMONIUMS,
BY ALEXANDRE.

NEW ORGAN HARMONIUMS.

Five octaves, two pedals, suitable for cottage or school. Price seven guineas.

GOTHIC MODEL,

Carved oak, 10 stops, &c., 22 guineas, or £2 2s. per quarter on the Three Years' System.

NEW ORGAN MODEL.

Two rows of keys, five stops and sub-bass, Venetian swell, two knee pedals, 28 guineas, or £2 16s. per quarter on the Three Years' System.

EXHIBITION CHURCH MODEL,

Fifteen stops, 4½ rows of vibrators, Venetian swell, 35 guineas, or £3 10s. per quarter for three years.

SPECIAL CHURCH MODEL,

Eighteen stops, five rows of vibrators, &c., 50 guineas, £5 per quarter on the Three Years' System.

A Liberal Discount to Schools and the Clergy.
Full illustrated lists free by post.

CHAPPELL AND CO.,
50, NEW BOND STREET.

SCHWEITZER'S COCOATINA.

Anti-Dyspeptic Cocoa or Chocolate Powder.
Guaranteed Pure Soluble Cocoa of the Finest Quality, with the excess of fat extracted.
The Faculty pronounce it "the most nutritious, perfectly digestible beverage for Breakfast, Luncheon, or Supper, and invaluable for Invalids and Children."
Highly commended by the entire Medical Press.
Being without sugar, spice, or other admixture, it suits all palates, keeps better in all climates, and is four times the strength of cocoas THICKENED yet WEAKENED with starch, &c., and IN REALITY CHEAPER than such Mixtures.
Made instantaneously with boiling water, a teaspoonful to a Breakfast Cup, costing less than a halfpenny.
COCOATINA À LA VANILLE is the most delicate, digestible, cheapest Vanilla Chocolate, and may be taken when richer chocolate is prohibited.
In tin packets at 1s. 6d., 3s., &c., by Chemists and Grocers.
Charities on Special Terms by the Sole Proprietors,
H. SCHWEITZER & CO., 10, Adam-street, London, W.C

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

First Line	1 0
Each additional Line	0 6

There are, on an average, eight words in a line.

LEADER PAGE.—An extra charge of 2s. 6d. for every ten lines or under.

THE NONCONFORMIST is registered for transmission abroad.

TERMS OF SUBSCRIPTION.

The NONCONFORMIST is supplied Post-free on the following terms:—

CREDIT.—Annually, 24s.; Half-yearly, 12s.; Quarterly, 6s.

PREPAID.—Annually, 21s.

AUSTRALIA.—Via Southampton, prepaid subscription, £1 3s. 2d. per annum; via Brindisi, £1 5s. 2d.

Foreign Subscribers elsewhere are requested to add any *extra* postage that may be necessary.

We beg respectfully to state that in future a Notice will be sent to each pre-paying Subscriber at the commencement of the month in which his subscription becomes due.

Cheques and Post-office Orders payable (at Chief Office) to W. R. Willcox, Publisher,

18, Bouverie-street, London, E.C.

*** The Guinea rate can only be accorded to Annual Subscribers, but may commence at any date.

The Nonconformist.

WEDNESDAY, MAY 15, 1878.

THE WEEK.

Count Schouvaloff reached St. Petersburg on Sunday, having been somewhat delayed by turning aside to take counsel of Prince Bismarck at Fredericksruhe. His Excellency has had more than one special interview with his Imperial master, and although profound secresy is observed as to what takes place at the palace, the general impression at St. Petersburg, and indeed the tone of the semi-official press, indicates an anxious desire that such concessions may be made as will admit of a pacific arrangement. It is important that the specific object of Count Schouvaloff's journey should be borne in mind. He takes with him no formal proposals from the British Government, but his own impressions as to the modifications of the Treaty of San Stefano which would satisfy them. If the Czar should consent to substantial concessions, as his Minister evidently desires, there will be no difficulty in the meeting of a Congress to ratify foregone conclusions. Thus the momentous question of peace or war appears to turn upon the result of Count Schouvaloff's mission.

During the past week the reports have been revived, and circulated in papers supposed to represent the Vienna Cabinet, that Austria was about to occupy Bosnia with a large military force. It has been authoritatively contradicted in both the Austrian and the Hungarian Diets. At yesterday's sittings of those Assemblies, the Minister-Presidents made very explicit statements on the subject. It was said that the object of the Government had all along been to defend the interests of the Monarchy by peaceful means if possible, but, nevertheless, to do so in any circumstances and with all the means at its disposal. Those interests were compromised by the Treaty of San Stefano, and their objections related as much to the stipulations affecting the eastern as the western half of the Balkan Peninsula, so that those oft-repeated insinuations of an intention on the part of the Government to follow "a policy of compensation" by a parallel occupation in the West, allowing things to take their course in the East, had never the slightest foundation. It was now, as it had always been, the wish of the Government to settle these questions in a Congress, so that the stipulations of Europe might be alone altered by Europe. Hence it followed that if this were not possible, the Government would be ready to go hand-in-hand with those Powers which had the same aims—aims, namely, which did not refer to one or other part of the East merely, but to the East as a whole—and any policy of compensation was thus totally excluded. Therefore, the Government had no intention to occupy Bosnia, but to act in concert with, and not against, Turkey. These explanations seem to have produced a very good impression in both Chambers, and it is probable that the credit vote of six millions sterling will now be voted by a large majority; the object being, it was stated by the Government, to take the necessary measures of precaution on the northern, southern, and eastern frontiers, and to increase the number of troops, so as to be safe against any surprise. After these statements the idea that the Austrian Government lean to a policy of compensation may be dismissed.

During the past week serious negotiations have been proceeding at Constantinople with a view to the surrender of Shumla, Varna, and Batoum to Russia, according to treaty stipulations. General Todleben has brought great pressure to bear upon the Porte, and offered to retire to Adrianople if these fortresses were given up. The temptation of getting the Russians away from the neighbourhood of the Turkish capital was too great to be resisted, and the Porte accepted the proposal. But the general's suggestion has not been approved at St. Petersburg. The negotiations have come to an end, and Russia has considerably reinforced her army at San Stefano. Meanwhile, the insurrectionary movement in the Rhodope Mountains, on the borders of Thrace, has not been suspended, through the agency of the Turkish commissioners sent on a friendly mission to its chiefs, but it has been swelled by bodies of Albanians and by bands of Greeks, who are exasperated at being included in the limits of New Bulgaria.

As stated elsewhere, the widespread dissatisfaction with the action of the Government in summoning some thousands of native troops from India for "the defence of the Empire"—the true import of which is indicated elsewhere by "An Old Anglo-Indian"—has now assumed a definite shape. The constitutional right of the Crown to take such a step will be challenged in both Houses of Parliament on Monday next. Mr. Fawcett has withdrawn the amendment of which he had given notice, and the Marquis of Hartington will move the following substantive resolution in the House of Commons, which he has been careful to explain does not challenge the general policy of the Cabinet:—"That, by the Constitution of this realm, no forces may be raised or kept by the Crown in time of peace, without the consent of Parliament, within any part of the dominions of the Crown, excepting only such force as may be actually serving within Her Majesty's Indian possessions." This motion will, of course, be pressed to a division. In the Upper House on the same evening Lord Selborne will call attention to the subject in the same sense, but will make no formal motion. The debates on this Constitutional question will no doubt be of great interest, and very timely. Some of the independent supporters of the Government, such as Mr. Newdegate, strongly disapprove of the course taken by Ministers, and the *Pall Mall Gazette*, which has zealously supported their Eastern policy, warns them that the matter is a very serious one, and will need to be dealt with on different grounds from that taken up by the Chancellor of the Exchequer on Monday night—that, in fact, the Cabinet should ask for indemnity for a violation of Constitutional usage rather than a vote justifying its conduct.

Elsewhere we report the interesting proceedings that took place on Thursday afternoon last, when the committee of Deputies and the representatives of other Nonconformist bodies went to Richmond to present their address of congratulation to Earl Russell on the fiftieth anniversary of the Repeal of the Test and Corporation Acts, which struggle was brought to a successful close owing to "the chivalrous loyalty" with which, as the address says, his lordship "maintained un unpopular cause in times when the spirit of intolerance was in the ascendant, and the advocates of Liberal opinions were regarded with hatred or suspicion." As was feared, the veteran statesman was quite unable to be present to listen to the gratifying statements contained in the address, and to the felicitous speeches of members of the deputation. But he was very worthily represented by the Countess Russell, who assured the gentlemen present that his lordship had "read with emotion the noble and touching words of the address, which will ever be a precious possession to him and to his family"; that of all the victories won by the party with which he had all his life been identified, there was none dearer to his memory than that which they were commemorating that day; and that it enhanced his happiness in having been allowed to share in this political triumph, because it secured "the "long-denied rights of men who had ever been in the van when the battle of liberty had to be fought." The entire arrangements and proceedings were worthy of the occasion. Unhappily they have been followed by an event which casts over them a sombre shadow. Since Friday last Earl Russell has been dangerously ill, but somewhat rallied yesterday. We sincerely trust that his health may be restored, and that for some time to come his lordship may be spared to realise to its full extent the national gratitude for his consistent and long-continued services in the cause of civil and religious freedom.

Two important elections will be decided before the lapse of another week. The issue in the case of Oxford University is a foregone conclusion. There can be no doubt of the return of Mr. Talbot as the successor of Mr. Gathorne Hardy, now Lord Cranbrook; that gentleman being strongly supported by the High-Church party, which is in the ascendant at Oxford, and is able generally to command the suffrages of the clerical out-voters who carry the University election, and care little for academic claims such as Professor Smith can advance. The vacancy created at Reading by the tragic death of Sir Francis Goldsmid is also being contested, Mr. George Palmer, the Liberal candidate, is receiving the united and enthusiastic support of his party, and his return at the head of the poll by a large majority on Friday—as may be expected—would be another significant warning to the Government, especially as the late member supported their Eastern policy.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday night.

The Liberal party and the Liberal cause have suffered to-night another of those suicidal stabs which result from a lack of organisation and of discipline. After a stout fight on Thursday night, the intention of the Government to hurry through the third reading of the Inland Revenue Bill was frustrated by the united front shown against it. That was all very well, and there were circumstances which would have made it desirable to have a long debate to-night, and to have protested against the Ministerial policy by a division. But circumstances alter cases, and circumstances fell out to-night in a manner which suggested an alteration of tactics on on the Liberal benches.

When at a quarter-past four public business commenced, the House was crowded in every part. Mr. Gladstone has not yet been in his place since the Easter recess. Mr. Bright, who had intended to be here to-night, was called away by the sudden death of his wife. But for the rest there were not many vacant places; a few members even finding it necessary to seek accommodation in the galleries. Strangers had mustered in large numbers, and some of the younger peers, like Lord Gordon and Lord Kinnaird, who have not yet got innured to the lofty indifference of the House of Lords, had taken their places over the clock in order to hear what Ministers might say. It soon became clear that Ministers had decided to say as little as possible, and this is a *rôle* which Sir Stafford Northcote can, upon occasion, play to great advantage. He has a singularly ingenious air of looking mildly astonished at any question that is put to him; an aspect which presently alters to one of supreme matter-of-fact, as if he were dealing with a question relating to the weather. Thus, when Sir Henry James asked the crucial question as to how far it was in accordance with the Mutiny Act that a number of soldiers over and above that voted by Parliament should be brought into Europe, he answered very briefly that the Indian army did not come within the Mutiny Act, and that, therefore, the number of men voted by Parliament when passing the stages of that Act was not called into question. A few minutes later the Marquis of Hartington rose and gave notice that he would, on an early day, move a resolution, declaring in effect that the conduct of the Government in connection with the Indian troops had been unconstitutional.

After this came Mr. Chamberlain with his notice of a question as to the possibility of obtaining facilities for moving his vote of censure on the foreign policy of the Government. Mr. Chamberlain was to have put this question last Thursday, but at the particular request of the Chancellor of the Exchequer he postponed it till to-day. It was not unnaturally thought that this demand for time indicated a grave consideration, and it was even whispered that the Chancellor of the Exchequer intended to meet Mr. Chamberlain's question by the crushing announcement that all was well, and that the policy of the Government had ended in an honourable peace. If such intention had ever been cherished, it was certainly abandoned before the Chancellor of the Exchequer rose. He almost ignored the question, and can scarcely be said to have answered it, contenting himself with

a curt reference of Mr. Chamberlain to the notice given by Lord Hartington. The right hon. baronet, with an adroitness not to have been expected from a gentleman of his particular character, endeavoured to mix up the Marquis of Hartington and Mr. Chamberlain, and to imply that the noble lord had taken up the motion of the member for Birmingham. He had in his first answer fixed Monday week for discussing the motion. But he now professed himself willing to endeavour to find an earlier day. The Marquis of Hartington pricked the little bladder which the Chancellor of the Exchequer had ingeniously blown by pointing out that his resolution differed altogether from that of Mr. Chamberlain. In the end it was settled that the matter stand over, and that after a private consultation a day should be named for the debate.*

It will be seen how all this changed the aspect of the pending debate on the Inland Revenue Bill. The bill involved the question of Ministerial policy, with special reference to the importation of the Indian troops. The opportunity of raising the question was naturally seized by the Opposition when it presented itself. But now here was a formal arrangement made for the debate to be carried on under the rare auspices of the front Opposition bench. A very grave constitutional question had been raised, and it was to be debated with adequate gravity and deliberation. Under these circumstances, of course the best thing would have been to allow the debate to drop, on the understanding that the bill was not further challenged, because the question involved would be dealt with at a future and more appropriate time. But some members had come down with their speeches, and these they were determined to deliver. Mr. Hussey-Vivian made a capital speech, full of quiet, unexpected force and fire. He called a spade by its proper name, and shocked hon. members opposite by declaring that the British fleet had been sent into the Sea of Marmora with a lie in its mouth. This vigorous onslaught brought up the Chancellor of the Exchequer, who made a long and very weak reply, showing how impossible it was for him to have taken the House into his confidence while making his budget speech, as at that time the matter had "only been agreed to in principle." He mentioned that immediately after the decision had been arrived at—that is to say on the 27th of March—Lord Derby placed his resignation in the hands of the Queen. It would appear from this fact, that at least the matter was on that day so far settled as to justify the Foreign Secretary in taking this critical step.

But, of course, no one seriously thinks it worth while to controvert the arguments advanced by the Chancellor of the Exchequer. He was much nearer the truth, and considerably franker, when, on the last occasion he spoke on the subject, he roundly declared that he did not think it was proper to communicate the fact to Parliament before it had become accomplished. The debate might well be finished here, but Mr. Rylands, Mr. E. Jenkins, and some two or three other members, wanted to make speeches; but, as may be supposed, they addressed an almost empty House, and just before 8 o'clock the debate lapsed through pure inanition. Mr. Biggar was the last speaker, and, in company with Mr. Jenkins, he supplied the Government with an opportunity of recording another overwhelming majority in favour of their policy. The bulk of the Liberals had peacefully gone to dinner with the understanding that the matter was safe, and that a debate and a division were postponed till the field-day. Accordingly, when a division was taken, only nineteen members were found to represent the national opposition to the policy of the Government. This sort of thing may, with due explanation, be understood in England, but its effect abroad will be, as it has been before, to spread and confirm the opinion, that the representatives in the House of Commons of the great mass of public opinion which is opposed to Lord Beaconsfield's policy has its full representation in the House of Commons in less than a score of members.

One effect of this actual postponement of the debate was to allow the Government to get to Supply unexpectedly early. Sir H. Selwin Ibbetson, who has been Secretary to the Treasury for only a few weeks, and already looks sensibly older, particularly welcomed this opportunity, knowing that Mr. Parnell was out of town. But Mr. Biggar, Mr. O'Donnell, and Mr. O'Connor Power worthily sustained the fame of Ireland for searching criticism and intelligent economy, and for many hours they baffled the Government in their desire to gain votes. It is curious to observe how this function of obstruction in Committee of Supply, which formerly used to be fulfilled by Mr. Dillwyn, Mr. Anderson, and one or two other stout Liberals, has been taken over by the Irish Obstructives. They were at it on Thursday night, talking for hours against the votes on account of the Local Government Board, nearly frightening the life out of Mr. Sclater-Booth by moving to lop off his salary. Thus not much progress has been made during the week, and on Friday the disinclination for business resulted in the House being counted out at a few minutes to seven o'clock.

* Monday next is the day fixed upon.

CONGREGATIONAL UNION.

(Continued from Supplement.)

The Rev. J. G. ROGERS thought the two speeches which left the meeting no option but to accept the resolution were those of Mr. Picton and Mr. Mark Wilks. Mr. Wilks having favoured the amendment of Dr. Parker was a reason why the Union should reject it. Speakers had talked as if the committee had introduced this question, but it was the Leicester Conference which had done it. He contended that a challenge had been given by that Conference in direct and categorical terms. The question put by the Conference was, quoting from memory, "Were the Congregational and Baptist Churches of this country prepared to say that if a man gave up such doctrines as the Incarnation and Resurrection he was to be excluded from their fellowship?" Well, who could answer that question but this Union? (Cheers.) If that was not a challenge he did not know what was; and the Union could give but one distinct, emphatic, and unanimous reply. (Cheers.) Mr. Wilks had given them a picture of the condition of doubt in this country which fully answered the question whether there was uneasiness in the Congregational Churches. That picture was one which ought to engage their attention in the solution of the present problem. If those intellects, reputed to be the most powerful of our day, led the common people away into scepticism, greater was the reason why ministers standing on the opposite side should preach the truths of the Gospel of Christ, and meet it by a firm testimony which should have its due effect and impression upon the people. If there were doubters in their congregations, then the duty of the ministers and deacons was to stretch out their hands and help their brethren up. Criticising then some remarks of Mr. Picton, and asserting that Mr. Picton's faith was probably larger than he believed it to be, Mr. Rogers rejoiced that there were spiritual affinities between Mr. Picton and the Union. Mr. Picton said the Union was his home, but it was also the home of all of them. If Mr. Picton had been born and bred within the precincts of Independency, so were they all; if Mr. Picton had been taught to love it, so had they all. But then the ground and reason of their deepest and strongest sympathy with each other was that they were one in Jesus Christ, and that He was their Lord, and there must be no question between them as to whether Christ was God, their risen Saviour, their exalted and glorified God. (Much cheering.) They had been told to-day of their younger ministers, and had been asked to have patience with them. God forbid that he should say a word that should imply that they should not have patience with them, for he believed the vast majority of the young men to be true to the Gospel, but they could not do an unkinder thing to them than by allowing it to go forth to the world that it was a doubtful thing whether their young ministers believed in Jesus Christ or not. (Hear, hear.) He was told they were trying to impose a test. He would ask whether life-service and character were all to go for nothing? was all that they had talked about and worked on behalf of liberty to go for so many idle words and acts? He had received many letters on this subject, one of which, teeming with insolence, suggested that this resolution was proposed in order that there might be some test in regard to the Finance Scheme. Now, the resolution had nothing whatever to do with that, but a challenge had been put before the Union, which the resolution distinctively and positively answered; and he asserted that upon the answer given to this challenge very much of the future of their churches would certainly depend. Conceal it from themselves how they might, they were taking part that day in one of the great conflicts between faith and unbelief in this trying age. Let them therefore prove that they were faithful, and let the world at least understand this, that in regard to the great principles of their faith, where their fathers were centuries ago, there they and their children were to-day. (Cheers.)

The Rev. E. HERBER EVANS, of Carnarvon, strongly supported the resolution, and said if they were not passed he would take them down to Wales and pass them there.

The Rev. Dr. REES, said he hoped the Union would show that they had not given up the evangelical views of their forefathers.

The Rev. J. WOOD, of Leicester, said that if the resolution was, on the face of it, simply a declaration of faith, perhaps it might have been allowed to pass; but the speeches which had been delivered showed that it was to be made an instrument of pressure—(Cries of "No, no")—to narrow the entrance into Congregational fellowships, and to induce some already within the fold to go out. The Leicester Conference was not called for the purpose of making a new creed, but to ask whether spiritual communion was to be dependent upon opinions held on disputed points of theology. Many of the promoters of the Conference could give their hearty assent to every one of the doctrines named in the resolution, without making their adhesion to the Leicester platform illogical. It had always been felt impossible to attempt to bind Congregationalists by a creed or a formula; all that was required being a general sympathy with the aims of Evangelicalism, and he contended that the Leicester Conference was no departure from that principle, but a development of it, and the question now was whether any limit should be set to it. He contended that there were natural limits to religious communion which would always assert themselves, and be a sufficient safeguard. The resolution was, in his opinion, a departure from the principle of Independency contained in the Declaration of Faith and Order of 1833.

The Rev. EDWARD WHITE desired to speak on the question raised by the chairman of the danger of the present time, which danger the chairman questioned, and it had been affirmed over and over again during the debate that the intellectual and theological danger of the time was not such as to call for the procedure which the assembly was invited to take. There was a good deal to be said against encouraging ecclesiastical assemblies to formulate doctrines. Theologians had the habit of formulating doctrines and imposing them on other people, from the effects of which many of their Scotch brethren were now suffering. As theologians the Union was in some danger of being led in that direction, but he would be one of the last men to join in any movement which would bear justly the imputation of pressing harshly on men who were freethinkers in theology. They must beware of the temper in which they were about to pass this resolution. It should be passed in a spirit of the deepest tenderness. It was impossible for any man to listen to the voice of Mr. Picton without being deeply and inwardly moved; but then they must remember the very different tone in which the same man wrote in the *Fortnightly Review*. We were surrounded, no doubt, by a spirit of tremendous scepticism and opposition to Divine revelation, and the present difficulty arose from the fact that some of the members of the Union were more or less in connection with the writers who were engaged in sapping the faith. Consequently, it became a matter of pressing urgency that the Union should firmly set down its foot, determined at least to use its liberty for affirming what it believed. If they did not do this they would be liable to the most severe imputations, and would be doing a great injury to the common people of their churches. He was not at all certain that any resolution they could pass would move the minds and intellects of the persons opposed to them, but a resolution passed by theologians and scholars was likely to influence the minds of the common people in favour of faith in the Gospel of Jesus Christ; and for this reason he cordially agreed in the proposal to pass the resolution. The Press had been scarcely referred to in this debate; but it was very absurd not to take account of one of the greatest powers of the present day. Fifteen or twenty years ago the press of Independency and Nonconformity was rather a little too much on the side of repression. They had heard the chairman speak of his own sufferings in the cause of liberty; and he (Mr. White) had also suffered—in fact, he believed he had suffered something from the chairman. [The Chairman: "Which has well been repaid."] He regretted that one newspaper, which tended much to form the opinions of the general body of their denomination, was most distinctly the organ of the Leicester Conference. He spoke in the presence of the proprietor and editor of the *Christian World*. Without wishing to utter a syllable that was offensive, he ventured to say that that journal had greatly forsaken its old passionate and earnest Independency. (Cheers.)

The Rev. MARK WILKS protested against this statement, and said the *Christian World* was not the organ of the Leicester Conference.

Mr. WHITE said if that were so he would withdraw the expression; but it was in this direction that he felt there was a danger. He would not, either in the form of censure or bitterness of spirit, touch on the matter further, but he would implore the proprietor of that journal to give more liberty for the expression of evangelical views, and thereby prevent the necessity for the recurrence of a meeting of this sort, or for passing a resolution affirming the fidelity of the Congregational Churches to the principles of evangelical religion.

The Rev. Dr. MELLOR replied, and took occasion to point out to those who objected that the resolution did not go far enough, that the doctrines alluded to were introduced by the words "among these," which of course showed that there was no intention to affirm the whole of the doctrines of Evangelical faith. He urged the meeting to pass his resolution, and show plainly where they stood. (Cheers.)

The CHAIRMAN then put Dr. Parker's amendment, which was as follows:—

That whilst this Assembly views hopefully every honourable effort to extend the terms of personal religious communion, it is of opinion that theological and co-operative fellowship, as between churches and any of their organised forms, can be made complete and useful only by the acceptance of a common doctrinal basis; and therefore the Assembly solemnly reaffirms its adhesion to those evangelical doctrines which the Congregational Union has maintained throughout the whole period of its existence.

Comparatively few hands only were held up in its favour, and a vast majority against it, and it was declared to be lost.

The Rev. ANDREW REED, St. Leonards, and the Rev. W. CURRIE, Leeds, withdrew their amendment.

Mr. HANNAY then read the resolution as follows:—

That in view of the uneasiness produced in the Churches of the Congregational Order by the proceedings of the recent Conference at Leicester on the terms of religious communion, the Assembly feels called upon to reaffirm that the primary object of the Congregational Union is, according to the terms of its own constitution, to uphold and extend evangelical religion.

That the Assembly appeals to the history of the Congregational Churches generally as evidence that Congregationalists have always regarded the acceptance of the facts and doctrines of the evangelical faith revealed in the Holy Scriptures of the Old and New Testaments as an essential condition of religious communion in Congregational Churches; and that among these have always been included the incarnation, the atoning sacrifice of the Lord Jesus Christ, His resurrection, His ascension and mediatorial reign, and the work of the Holy Spirit in the renewal of men.

That the Congregational Union was established on the basis of these facts and doctrines is, in the judgment of the Assembly, made evident by the declaration of faith and order adopted at the annual meeting in 1833; and the Assembly believes that the churches represented in the Union hold these facts and doctrines in their integrity to this day.

A MEMBER asked whether the allusion to the faith revealed in the Scriptures was meant to bind all to a belief in the paramount authority of the Holy Scripture. It would be well to define this, as by limiting it, those who did not believe in everlasting punishment could vote for the resolution. Mr. HANNAY said that what these words meant was fully defined by what followed them.

A MEMBER asked that the portions of the resolution should be put separately. The CHAIRMAN said that the resolution was a complete whole in itself, and must be accepted or rejected in its entirety.

Dr. Mellor's original resolution was then put to the vote and carried by an overwhelming majority, about twenty hands probably only being held up against it.

The doxology was sung and the benediction pronounced by the chairman, and the business, which had lasted over four hours, ended. It was announced that the other business on the agenda would stand over.

CONGREGATIONAL AID AND HOME MISSIONARY SOCIETY.

We understand that the Council of the Congregational Church Aid and Home Missionary Society held its first meeting on Friday evening, the 10th inst. S. Morley, Esq., M P., occupied the chair at the beginning of the meeting, and afterwards Henry Lee, Esq., J.P. There were present delegates from all the counties of England. Messrs. Morley and Lee were appointed treasurers of the Society, and the Rev. Alexander Hannay honorary provisional) secretary. It was further arranged that the Rev. Dr. J. H. Wilson, and Mr. E. Smith, should act along with Mr. Hannay for the year in carrying through all necessary arrangements for the complete organisation of the society. An executive committee was appointed, with standing sub-committees, and other necessary business transacted.

JUBILEE OF THE REPEAL OF THE CORPORATION AND TEST ACTS.

On Thursday afternoon about thirty gentlemen, belonging to various denominations of Nonconformists, went to Pembroke Lodge, Richmond Park, the seat of Earl Russell, for the purpose of presenting to his lordship an address in reference to the repeal of the Corporation and Test Acts, it being the fiftieth anniversary of that event. The deputation left Waterloo Station by train for Richmond about twenty minutes past four, and after reaching the Richmond Station proceeded to their destination in open carriages provided for them beforehand, arriving about five o'clock. Immediately after they had entered the hall, where the name of every one was signed in a book, it was intimated that Lord Russell was unable to see the deputation himself—it was understood that the noble earl was confined to his room—but that Lady Russell would receive them, and make a reply. The deputation were then admitted to the drawing-room, and Mr. Alfred Shepheard introduced them to the countess, who was accompanied by Lady Agatha Russell, Earl Russell's daughter, and the Hon. Francis Rollo Russell, his son, and by Lord Amberley and the Hon. Bertrand Russell, his lordship's grandsons.

The deputation was composed as follows:—Mr. Henry Richard, M.P. (chairman), Mr. S. R. Pattison, F.G.S. (treasurer), Mr. Samuel Morley, M.P., Sir Charles Reed, LL.D., Mr. H. R. Ellington, Mr. J. Glover, Mr. C. Shepheard, Mr. J. C. Williams, Mr. A. J. Shepheard (secretary), as representing the Protestant Dissenting Deputies; the Rev. J. Baldwin Brown, B.A. (chairman), the Rev. J. G. Rogers, B.A., Mr. T. Rowley Hill, M.P., as representing the Congregational Union of England and Wales; the Rev. George Gould (vice-president), Dr. Underhill, the Rev. S. H. Booth (secretary), as representing the Baptist Union of Great Britain and Ireland; the Rev. David M'Ewan, D.D. (moderator of the London Presbytery), the Rev. William Ballantyne (clerk to the London Presbytery), Mr. Andrew Leslie, members of the Presbyterian Church; Mr. Herbert New (president), Mr. James Hopgood, Dr. Lindsey Middleton Aspland, as representing the British and Foreign Unitarian Association. Mr. Justice Lush and Mr. Wright were unavoidably prevented from attending. Mr. Edward Baines, of Leeds, also attended.

When the ceremony of introduction had terminated,

Mr. H. RICHARD, M.P., spoke as follows: Lady Russell, I owe the honour, and I deem it a very great honour, of introducing this deputation of gentlemen by whom I am surrounded to your ladyship on this occasion to the fact that I am the chairman of the Deputies of the Three Denominations of Protestant Dissenters, an ancient body which has now been in existence in England for nearly 150 years, as the guardian of the rights and interests of the Nonconformists of this country. It was at the instance of that body that Mr. Beaufoy, in 1787 or 1789, and Mr. Fox, in 1790, brought the question of the repeal of the Test and Corporation Acts before the House of Commons. It was at the instance of the same body, in conjunction with other Nonconformists, that in 1828 Earl Russell, then Lord John Russell, undertook the same task under better auspices and with happier results. The success which was then achieved, and which was consummated by the royal approval being granted to the bill which was passed by the House of Commons through the exertions of Lord Russell, on May 9, 1828, just fifty years from this day, was owing mainly to the high character and powerful advocacy of our champion. I am happy, however, to inform your ladyship that on this occasion not only the Deputies of the Three Denominations, but also representatives of several other Nonconformist bodies, are present to bear a part in this act of respectful homage to Lord Russell. The Congregational Union of England and Wales, representing nearly 3,000 congregations; the Baptist Union of Great Britain and Ireland, representing 2,000 congregations; and the British and Foreign Unitarian Association—a body whose leaders bore a very conspicuous and honourable part in the long struggle the issue of which we are commemorating to-day—are all present here to represent their respective bodies. I am happy to say that there are also several gentlemen here belonging to the English Presbyterian Church. If circumstances had admitted of this presentation being made in public, I believe the largest room in London would not have sufficed to contain the numbers of Nonconformists who would have crowded together to take part in the demonstration, and to have the pleasure of representing to Lord Russell their high appreciation of the eminent services he had rendered, not only in regard to this particular matter, but by his consistent fidelity to the cause of civil and religious liberty through a long and illustrious life. Indeed, I may say that there was a demonstration of that nature made informally yesterday. I was present at a meeting held in the largest room in London—Mr. Spurgeon's Metropolitan Tabernacle. That vast building was crowded to its utmost capacity by Nonconformists, numbering 6,000 souls, including many persons from the country as well as inhabitants of London. I took the opportunity of announcing that we are about to present an address to Earl Russell for his eminent services, and to congratulate him on his having seen the jubilee year of the great victory which he won for us fifty years ago, and I asked the audience whether I might give the assurance, which I now give to your ladyship, of their high appreciation of his lordship's services, and of their great veneration for his character; and I believe that the cheer with which that appeal was received would have been responded to by every class of Nonconformists throughout the kingdom. I have now the pleasure of calling upon Mr. Alfred Shepheard, the secretary of the deputation, to read the address to Earl Russell.

Mr. SHEPHEARD then read the address, which was as follows:—

TO THE RIGHT HONOURABLE EARL RUSSELL, K.G.

We this day celebrate the jubilee of that signal triumph of religious liberty, the repeal of the Corporation and Test Acts, which incapacitated Nonconformists for holding public offices, by compelling all office-holders to receive the sacrament according to the usages of the Church of England. With that event your lordship's name will always be honourably associated, and the Protestant Dissenting Deputies gladly avail themselves of the opportunity which is afforded to them of assuring your lordship of the gratitude with which your services are remembered, and the veneration in which your name is held, not only by those whom we represent, but by the Nonconformists of the country at large. The generation by whom the battle was fought; the united committee at whose request your lordship brought the question before Parliament; the band of gallant champions in the House of Commons—including Lord Althorp, Lord Milton, and Henry Brougham—of whom you were the leader; and Lord Holland, by whom the cause was ably advocated in the House of Lords, have all passed away. We who enjoy the fruits of the victory which they won should be unworthy of our privileges did we not keep alive the memory of the men into whose labours we have entered. Most heartily do we rejoice that you, the foremost of them all, still survive to see the beneficial results of the enlightened policy, the success of which you contributed so largely to secure, and to receive the congratulations which it is our happiness to offer. In the evening of a useful and a noble life—occupying a position removed from the storms of controversy and the strifes of faction—you have the satisfaction of knowing that the country you have loved so well, and served so faithfully, is reaping, in the content and harmony which, despite inevitable differences of religious and political opinion, prevail among all classes of the people, the benefits of your arduous labours in the cause of justice and of freedom, and that you yourself are regarded, not so much as the distinguished chief of a party, as a patriotic statesman whom the nation delights to honour. Among the many names which crowd the roll of English heraldry there is none more illustrious than that of Russell. Of those who have borne that name there is not one who will pass down to posterity with a more stainless reputation, or whose work will have a more conspicuous place on the page of history than your own, and of all the services which you have rendered to your country we believe there is not one which will exert a more lasting and beneficial influence than that which we commemorate to day. It was fitting that your lordship should be the leader in a movement by which the first breach was made in that system of religious intolerance which had been so long and so jealously maintained in opposition to the genius of our free institutions, to the dishonour of English Protestantism, and to the injury of that Church whose unwise defenders imagined that it was possible to promote the interests of religion by injustice, and to subvert the authority of conscience by the penalties of law. You, my lord, are the representative of a family whose noblest traditions are associated with struggles for liberty, and who have given a martyr to that sacred cause. You had also, from the very outset of your own career, shown yourself to be possessed with the spirit of your fathers, and to be as able as willing to emulate their best deeds. To no one, therefore, could the advocacy of the rights of conscience have been more properly committed, and the mode in which you conducted the struggle to a successful issue justified the confidence which the Nonconformists of that day reposed in you. The honour which accrued to you was won by the chivalrous loyalty with which you maintained an unpopular cause in times when the spirit of intolerance was in the ascendant, and the advocates of liberal opinions were regarded with hatred or suspicion. By your unfaltering courage you breathed a spirit of resolution into the hearts of your friends; while the force of your reasonings, and the moderation of your advocacy, went far to disarm the hostility of opponents. Living, as we happily do, in times when public sentiment becomes daily more averse to everything that savours of religious persecution, it is not easy for us to realise the difficulties which confronted your lordship when you ventured to defy ancient prejudices by demanding equal civil rights for Protestant Dissenters. For nearly forty years before your lordship introduced the bill for their repeal the demand of the Dissenters had not even been presented to the House of Commons. But the cogent reasonings, and the eloquent appeals by which your lordship sustained your proposal overcame all resistance, and, though a Tory majority ruled both Houses, you had the happiness of witnessing the immediate success of your noble efforts. All that the opponents of the measure could effect was to introduce a qualifying clause, which was continued for forty years, until, after repeated attempts, our venerated friend Mr. George Hadfield succeeded in obtaining its repeal, and in restoring the Act to the state in which it issued from your lordship's hands. We have the more pleasure in recalling these memories of a past struggle because your lordship has remained faithful to the principles for which you then contended, and, in your honourable old age, are what you were in your early days, the consistent champion of religious liberty. The repeal of the Corporation and Test Acts was the beginning of a new era in legislation, and in the changes which have subsequently been accomplished you have taken a conspicuous part. The removal of the Nonconformist disability was speedily followed by the emancipation of Roman Catholics. Since that time Dissenters have been allowed to celebrate marriages in their own places of worship; the compulsory payment of Church-rates has been abolished; the Universities have been opened to men of all religious opinions, Jews have been admitted to Parliament, and Protestant ascendancy in Ireland by means of an Established Church has ceased. The gloomy predictions of the opponents of the repeal of the Corporation and Test Acts have been repeated in connection with each successive reform, and they have all been signally falsified. The Constitution has not been overturned or weakened; the power of religion has not been diminished, but, on the contrary, has been strengthened; the true interests of the Anglican Church have not been sacrificed, but she has become stronger for spiritual work, and has learned that her real security lies in the truth of her teachings and the devotedness of her members. The experience of the past leads us to look forward with confidence to the fuller development of the principle which lies at the foundation of the Act of which your lordship was the author, viz., that the enjoyment of civil rights should be absolutely independent of religious opinions; and we believe that the result will be in the highest degree beneficial to our country. Signed, on behalf of the "Protestant Dissenting Deputies," HENRY RICHARD, Chairman; ALFRED J. SHEPHEARD, Secretary.—London, May 9, 1878.

Countess RUSSELL read, in a very distinct manner, the following reply:—Gentlemen, as the state of Lord Russell's health unhappily prevents him from receiving you himself, the address with which you have presented him has been read to him in private. He has heard with emotion its noble and touching words, which will ever be a precious possession to him and to his family, and he offers through me his heartfelt thanks. I need not dwell on my deep regret, in which I am sure you share, that he is debarred from the gratification of receiving and thanking you in person. I know how cordially and gratefully he would have welcomed you as the representatives of the various sections of Dissenters with whom he is bound by so many ties of political sympathy. I can only attempt to say a little of what Lord Russell would have said in his reply, and I feel but too painfully what you will lose by not hearing that little in his own words. Of all the national struggles in which during his long career he has taken a part, there was none to which he devoted himself with a stronger conviction of the justice and greatness of the cause than that for the emancipation of the Nonconformists. Of all the victories won by that great party to which in his later, as in his earlier, years he has been

inseparably attached, there is none dearer to his memory than that of which you celebrate this day the fiftieth anniversary. Had the Nonconformists as a body been opposed to Lord Russell in their political principles, he would equally have maintained their cause as that of justice and of truth; but it is a great additional happiness to him to have been allowed a share in securing the long-denied rights of men who have been ever in the van where the battle of liberty had to be fought. The Nonconformists on their part, while nobly and unflinchingly asserting their rights, sought not their own interests alone, but felt that their cause was that of universal justice and truth, and their past history teaches us to look to them with confidence for the future as the champions of freedom in her onward march. Lord Russell felt that England, in opening the door of the State to all her citizens equally, in refusing any longer to take the holy name of religion in vain as a sanction for legal injustice, was acting in the spirit of Christianity, and for the promotion of true religion; and he fully concurs with you in the belief that even the Anglican Church, which had so strenuously opposed the change, far from being a loser was a gainer by a measure which taught her to rely rather upon her own intrinsic worth than upon the possession of exclusive privileges. In future ages men will look back with wonder to the times when the pursuit of truth and the worship of God according to conscience were regarded as crimes; but they will not wonder that out of repression sprang freedom of inquiry, leading gradually to the recognition of the principle that civil rights ought not to be dependent on creed, and to the acknowledgment of the futility and arrogance of all attempts to fetter the human mind. Step by step, and using in the conflict of opinion the only rightful weapons—those of reason and of truth—we have reached the high ground of religious freedom and equality on which we now stand. Step by step, with the growth and spread of that great principle throughout the land, the summit will be gained, and differences of opinion, the natural result of a variety of minds, will no longer be deemed obstacles to brotherly love.

This reply was listened to with profound and respectful attention throughout.

Mr. RICHARD having asked permission for a few members of the deputation to say a few words, and Lady Russell having given a cordial consent,

Mr. S. MORLEY, M.P., said he had a very great pleasure in expressing the gratification he felt at the event of that day. As an old constituent of Lord Russell, on several occasions when his lordship contested the City of London, he had had during his early years frequent communications with him. He always felt deeply attached to the principles of the party of which his lordship was one of the most distinguished leaders, and he was glad to have that opportunity of saying how much he and hundreds of others had been strengthened and encouraged in the line of conduct which they had taken on many great public questions by the earnest and consistent course which the noble lord had pursued. He recollected being present at a great banquet, given after the repeal of those iniquitous laws which had been referred to at the Freemasons' Tavern, when the Duke of Sussex presided, and a large number of distinguished men were guests of the Nonconformists; and on that occasion allusion was made to the noble lord's connection with that great act of legislation—for such it was—which rendered thousands of homes happier, removing as it did from the minds of numbers of the most intelligent men in the kingdom the sense of injustice which arose from their having been compelled to abstain from any connection with municipal and other offices because they would not allow their consciences to be violated. They all felt grateful to his lordship for the part which he took in that great transaction; they were glad that his life had been prolonged so that he could witness the fiftieth anniversary of such an event, and they assured him of their deep respect and attachment.

Mr. Shepheard here read a letter from Mr. Justice Lush, who was to have been present, in which he apologised for his absence by stating that he was unable to leave the court in which he was sitting as a judge.

The Rev. J. BALDWIN BROWN, chairman of the Congregational Union of England and Wales, remarked that Earl Russell had always been in the van when any good work had to be done either for truth or for liberty, and few great measures had been passed by the Legislature within the last fifty years with which his name was not associated. Measures which had for their object the establishment of religious liberty were denounced by the timid when they were proposed as dangerous, but the result had been to make the nation the most powerful and the happiest one on the face of the earth, and among those measures that of which they now celebrated the fiftieth anniversary held unquestionably a prominent place. These were times in which bigotry seemed to be reviving, but he hoped that in the end the cause in which Lord Russell had won such a victory would gain a still greater triumph.

The Rev. GEORGE GOULD, who represented the Baptist denomination, said one of the most cherished of his early recollections was that he who was then known by the name of Lord John Russell was one of the most conspicuous supporters of the cause of religious liberty, and he sincerely hoped that the evening of his lordship's life would be brightened and gladdened by the recollection of the great services he had rendered to that cause.

The Rev. Dr. M'EWAN, speaking for the English Presbyterians, said no party suffered more directly or severely from the operation of the Corporation Act, designed as its provisions were, according to the testimony of Hallam, to strike a blow at the very heart of Presbyterianism throughout the land. Now that a better day had dawned upon them, let him assure Lord Russell that they were second to none in their admiration of the ability, wise statesmanship, and unswerving consistency with which he fought the battle of civil and religious freedom; or in their grateful remembrance of the patriotic self-sacrifice and untiring labour by which they were enabled to secure a victory so important in itself, and which he trusted prepared the way for others yet to be won. He was sure that their brethren in Scotland and in the Colonies would join with equal heartiness in the congratulations which he now offered.

Mr. NEW, representing the British and Foreign Unitarian Association, said that association was founded about fifty-four years ago, one of the leading objects being the protection and promotion of the civil rights of Unitarians. It was formed at a time when union for those purposes was of extreme importance, and the earliest efforts of the association were devoted to the support of that great measure, the passing of which was then being celebrated, and the name of Lord Russell had been cherished by them as that of the first great conqueror in the battle against religious obstruction and oppression. That name was held in veneration in their homes, because they had on so many occasions found his lordship acting as the great champion of civil and religious liberty.

Mr. E. BAINES, of Leeds, alluding to two portraits in the room—one of the well-known Marquis of Lansdowne, and the other of Earl Russell—said they reminded him how those two statesmen worked together, and what great things they did in company in the cause of religious liberty.

Mr. RICHARD having intimated that no other member of the deputation desired to speak,

The Hon. F. ROLLO RUSSELL said he wished to say a few words on behalf of Lord Russell in reference to what had been said by those who had spoken. He need hardly say how he and Lady Russell deplored his lordship's absence, or how highly they esteemed the kindly feelings which had brought the deputation there that day, and were manifested in the very interesting speeches which had been delivered. The deputation were probably aware that the statesman whom Lord Russell most admired was Mr. Fox. When Mr. Fox brought in a bill for the repeal of the Test and Corporation Acts in 1790, he said some things which seemed very applicable to the present time, and as the argument for religious liberty had not advanced much beyond what was put forward then, he might perhaps be allowed to read what had struck him as exceedingly good. Speaking of persecutions, Mr. Fox said, "The dogmas of men in power were to be substituted in the room of every other religious opinion, as it might best answer the ends of policy and ambition. Persecution proceeded on this grand fundamental error, that one man could better judge of the religious opinions of another than the man himself could. The doctrines of Christianity might have been expected to counteract this great error, but the reverse had proved to be the case. To judge of morals from opinions was always a fallacious mode of reasoning. The Dissenters were said to be strenuous advocates for toleration when out of power, but capable of great intolerance when in possession of authority. Was that the fact? Far otherwise. In America universal toleration prevailed in every province. The Christian religion breathed nothing but charity and forbearance. It was neither taught originally to kings or senators, nor had it any connection with Government. Religion, in his opinion, had no reference whatever to the political constitution of a State. From such an alliance it would contaminate and be contaminated. The one would be corrupted and the other enslaved. According to this new-fangled doctrine, the Church was not to depend upon its own merits, nor was religion to be established by the truth of its own evidence, but it was to be supported by the assistance of civil authority. Was that the manner in which Christianity was first propagated? In its infancy, when it had to combat the prejudices of mankind, and to make its way through an infinite number of other obstacles, was its progress indebted for any support to the indulgence of the Roman Emperors?" As he could not possibly say anything new on the subject, he had thought it best to quote those words. He again thanked the speakers for the kind manner in which they had expressed the feelings of the deputation.

LORD E. FITZMAURICE, M.P., who had for some time before taken up a position near the Countess Russell, said her ladyship had asked him to add a few words to those which had just fallen from his friend Mr. Russell. He felt that that was a very memorable occasion, and he could have wished that instead of himself one of those who in Lord Russell's later days received from him the torch of civil and religious liberty, such as Mr. Gladstone—(cheers)—Lord Hartington, or Mr. Bright—(renewed cheers)—had been in the position which was now occupied by himself. Mr. Baines had alluded to the fact that for many years the name of Lord John Russell and that of his (Lord E. Fitzmaurice) grandfather (the Marquis of Lansdowne) were associated. At an early age he learned that his grandfather felt for Lord John Russell the deepest respect and veneration. As regarded the reaction which had been mentioned, they should not despond, but should take heart from the example of Lord Russell, who advocated religious liberty amid the greatest discouragements; and let them act in such a manner that history might record that in the latter part of the nineteenth century fresh advances were made in the cause of religious liberty, and that they commenced when a deputation went to Pembroke Lodge, Richmond, on the 9th of May, 1878, the fiftieth anniversary of the repeal of the Corporation and Tests Acts. (Cheers.)

Mr. H. RICHARD, M.P., then thanked the Countess Russell, on behalf of the deputation for the kind reception accorded to it; adding, that they felt great pleasure in listening to her ladyship's appropriate and beautiful address.

The deputation then retired, the interview having occupied upwards of an hour.

The jubilee of the repeal of the Tests and Corporation Acts was celebrated in Portsmouth on the same evening by a dinner at the Southern Pier Hotel. An address to Earl Russell was moved by Mr. Bonham-Carter, the late member for Winchester, and chairman of the committees of the House of Commons.

In commenting on the above event the *Times* remarks that the oppressive statutes repealed fifty years ago are mere names, signifying some irritating rather than great religious disabilities, and the memory of the interest excited by the repeal of them has died away. But February 26, 1828, when Lord John Russell moved the abolition of them, and May 9 in the same year, when they were struck off the Statute Book, are nevertheless memorable days in the history of religious liberty in England. They mark the first triumph of a movement with which Lord Russell's name will be for ever associated, and which from that time to this has been destroying the relics of intolerance. Recapitulating the opposition which Lord Russell encountered, the *Times* points out that even Sir Robert Peel refused to abandon the tests, on the plea that they were no practical grievance. He could not defend them, but his native sagacity told him, no doubt, that Lord John Russell's motion was the first of a long series, which would rise from stage to stage of importance. And such, in truth, it was. The Roman Catholics soon received the rights of citizens; Nonconformists were permitted to celebrate marriages in their own chapels; Jews were, in time, admitted to the House of Commons; religious tests have ceased to be exacted at the Universities; the payment of Church-rates is no longer compulsory; and the Protestant minority of Ireland have ceased to enjoy the powers and the revenue of an Establishment. The legislative beginning of all these changes may be traced to the repeal of the Test and Corporation Acts. Lord Russell, who had once an interesting belief in the possibility of political "finality," may think, perhaps, that the era of ecclesiastical change is now closed. But those of his admirers who went to Pembroke Lodge do not agree with him. They are active members of the Liberation Society. Whatever judgment may be passed on their objects, all but a handful of Englishmen will admit that the country has gained enormously from the repeal of disabling ecclesiastical laws. The nation is more united than it was, the Constitution is more stable, and no considerable class has any rankling sense of injustice.

ATTEMPT ON THE LIFE OF THE GERMAN EMPEROR.

An attempt was made in the Unter den Linden at Berlin on Saturday afternoon to assassinate the Emperor William. As His Majesty was returning from a drive with the Grand Duchess of Baden, a young tinsmith named Hoedel, or Lehman, a native of Leipsic, fired two shots from a revolver at the Emperor, but neither of them took effect. The Grand Duchess of Baden swooned when the shots were fired, but the Emperor in no way suffered from the shock. On returning to the palace his Majesty immediately received the visits of the Princes, Princesses, Ministers, Generals, and Corps Diplomatique, and after dinner, accompanied by the Crown Prince and the Grand Duchess of Baden, he went to the Opera and thence to the National Theatre. Wherever His Majesty showed himself the public gave him a cordial reception, and in both theatres the audience rose and sang the national hymn. In the evening some parts of Berlin were illuminated, and crowds assembled in front of the palace, from the balcony of which the Emperor frequently showed himself. Hoedel, after firing the shots, attempted to escape, and fired three more shots at the persons who attempted to seize him. He was, however, soon captured, and taken to the nearest police-station, where he denied that he had fired at the Emperor, and said his object was to shoot himself in public, so as to show the rich the present condition of the poor and whither it led. Socialist writings were found in his possession, and it is stated that he formerly held Socialist meetings at Leipsic. The Emperor has received numerous congratulatory telegrams from all parts of the world. As soon as the news reached Paris, all the Ministers were summoned to the Elysée, and the Marshal at once sent a telegram to the Emperor in these terms:—"I beg your Majesty to accept my sincere congratulations on having, thanks to Providence, so happily escaped danger." M. Waddington then waited on Prince Hohenlohe to offer the congratulations of the Cabinet, and all his colleagues left

their cards at the Embassy. Amongst the congratulatory telegrams received at Berlin was one from Pope Leo XIII.

In Monday's sitting of the German Parliament the President, Herr von Forckenbeck, stated that, having conveyed to the Emperor the sincere congratulations of Parliament and the nation on his happy escape, the Emperor, in reply, authorised him to convey to Parliament his heartfelt thanks for these loyal assurances. The Assembly, on this announcement being made, rose to their feet, and responded by three enthusiastic "Hochs" for His Majesty. The prisoner Hoedel still maintains that he had no design on the Emperor's life. Repeated examinations, it is said, seem to prove that he had no accomplices; and it has been ascertained that he was expelled on the 9th inst. from the Socialist Union in Hamburg on the ground of having injured the interests of his party.

The Berlin *Free Press*, a Socialist journal, repudiates and utterly condemns the attempt to take the life of the Emperor of Germany. The editor of the paper states that in consequence of the publication of a paragraph relating to the agents of a society called the Christian Socialists, as distinguished from the Republican Socialists, the man who shot at the Emperor called at the office of the *Free Press* a few days ago to say that he was an agent of the first-named society, and that while he sympathised with the Christian Socialists, he was an anarchist nevertheless. The conclusion arrived at by the editor was that he was mad, and that no political party can be held responsible for his crime.

Correspondence.

THE EMPLOYMENT OF INDIAN SOLDIERS IN EUROPEAN WARFARE.

To the Editor of the Nonconformist.

Sir,—The employment of mercenary troops by England to fight its battles is a well-known fact in our history, but the bringing of native soldiers from India to Europe is an unprecedented measure which was never, I suppose, contemplated till Lord Beaconsfield came to power. The measure is regarded with intense disapprobation by a large portion of our people, and the disapprobation will become more intense when the character of the soldiers who have embarked, and who are preparing to embark, is better known. As I have resided many years in India, and have had much intercourse with several classes of its inhabitants, I shall be obliged by your allowing me to state facts which may be new to some of your readers.

High-caste men have not the immense predominance in the native army they had previous to the mutiny of 1857. They are, however, in great numbers in the army still, in what proportion I cannot tell. In the telegrams from India it is stated that among those who have offered themselves for European service, and have been accepted, are Brahmans, Kshatries, and Rajputs. These men, though long in the service of England, are as superstitious, as wedded to ancient customs, and as tenacious of caste purity, as those who have never seen a white face. Service out of India has been always their abhorrence. The proposal thus to employ them them has again and again hurried them into mutiny. The "Kalapanee," the "black water," as the sea is called, is their dread. The convict settlement in the Andaman Islands is regarded with the greatest horror by high-caste criminals, because in order to reach it they must cross the black water. I cannot suppose how anyone passed through the terrible year 1857 in Northern India, as I did, without being impressed with the fact that the General Enlistment Act had been regarded by the sepoys with intense aversion, and had much to do with their rising against us. The testimony of Sir Henry Lawrence and of others best qualified to judge is most explicit to this effect. The sepoys naturally inferred we were dependent on their aid, but their dissatisfaction was mainly caused by their believing we wished to put them into a position in which they could not keep their religion. If they disliked being sent to Burmah, China, and Persia, how much more must they dislike being sent to Europe, when they understand what going to Europe implies? Caste laws forbid cooking on water. Many years ago, while on a steamer passing through the Sunderbunds, we had a party of sepoys on board, who lived for five days on dry grain, because when the vessel was anchored for the night they did not go on shore from fear of tigers. Lord Beaconsfield has performed marvellous feats, but it is difficult to believe that by the waving of his wand over these men he can sever them from the prejudices which have for ages been moulding their character, induce them to part with race distinctions, which they often value more than life, and make them willing to become outcastes among their own people. If, after a long term of peace, amidst the weariness of a garrison life, in a sudden outburst of excitement, with the offer of increased pay, and the hope of abundant loot, they offer themselves for service in Europe, when they come to know what they have done, I am convinced there will be a reaction among them and their relatives at home which will make them hate us more than they have ever previously done.

We may be told there cannot be so great a dislike to crossing the sea on the part of natives of India, for servants, male and female, come in numbers to this country. These are either low-caste Hindoos or Hindooised Mahomedans, and on going back they have to rehabilitate their caste by spending a large part of the money they have earned on feasting their brethren. But, then, members of high Hindoo families come to England, and break all caste rules. These persons belong to the Anglicised community of the great Presidency cities, and can with safety set caste rules at defiance. The sepoys, on the other hand, have received at best only a smattering of native education, and belong to families scattered widely over the country, who have not received even a tinge of European culture, and retain caste feeling in all its strength.

We are told that "the present army is to a great extent recruited from the Sikhs, Pathans, and Punjab Mussulmans, all enlisted for general service." These classes, as a rule, dislike the sea much, but their objections to foreign service are not so strong as those of high-caste Hindoos. Let us glance at these different classes.

The Sikhs, disciples as the word means, were originally the followers of a peaceful eclectic teacher, who sought to extinguish religious strife by framing a religion which would include the excellences and avoid the defects of all existing systems. Persecuted by the Mohammedans, they betook themselves to arms in self-defence, and became more than a match for their enemies. They rose to supremacy in the Punjab. How well they can fight, especially when under the power of an intoxicating drug to which they are much addicted, was shown in our severe struggle with them, which ended in our victory. The help given by them to the English during the mutiny of 1857 is utterly misunderstood if it be traced to any love for us. Those who know them well were aware that with altered circumstances they would have readily fought against us. The Hindoo element is by far the strongest in the Sikh religion. They are as fanatically opposed to the slaughter of the cow as the strictest Hindoos can be.

It appears that Pathans and Punjab Mussulmans are coming to help us. They abound, we are told, in the new Indian army. They are, we need scarcely say, entire strangers to European knowledge and culture. Their knowledge of the English language is confined to the words of command. Who knows them without being aware that they regard us with race and religious hatred, and would be delighted to destroy us all? The good pay we give is the one thing which draws them to our standard. Their hatred of us is concealed in the presence of their officers; in many cases it is no doubt lessened, and instances have occurred of even devoted attachment, but the hatred is there, ready to burst out in all its fury when it can get a favourable opportunity, as it did during the Mutiny.

The Calcutta correspondent of the *Times*, after mentioning Sikhs, Pathans, and Punjab Mussulmans, says:—"These are men to whom fighting is as the breath of their nostrils, and who have been for a long time chafing under the severe restraints imposed upon their bellicose instincts by protracted peace." The annals of Northern India and of the countries to the north-west give an impressive commentary on these words, as by weary and sickening details they show that from time immemorial these tribes have been men of blood. Their delight has been in treachery, rapine, and slaughter. They are of the same class with Bashi-Bazouks, Circassians, and Kurds, of whom we have heard so much. They are indeed under better discipline, are better trained, and better armed, but they are equally ready for atrocious deeds. They are like a leopard in leash—safe when the leash is strong; but when it is broken (amidst the contingency of war who can tell when it may be broken?) the inborn savagery is sure to break out. These are the men whom our Government is bringing to Europe to fight our battles.

The Ghoorkas are also named among the native soldiers who are to be sent. They form a very small part of the native army, and are as a rule located in the hills. They have a great dislike to heat. They are little, well-built, brave men. The Ghoorka regiments in our army are mainly composed of Hindoos, who make great pretensions to caste purity, which out of India it is well nigh impossible to maintain. To them, as to other Hindoos, beef is an abomination. The Ghoorkas are the ruling body in Nepal, and compose the army of that country. In 1857 a friend of mine was for a short time with a regiment Jung Bahadoor had sent to our help. They came suddenly on a party of rebels, who took refuge in a place from which they could not be dislodged. With many oaths life was assured to them on the condition of surrender. The poor wretches gave themselves up, and then, in spite of the remonstrances of my friend, to his horror, they took out their circular knives and cut the throat of every one of them.

The correspondent of the *Times* tells us of the fuel by which the enthusiasm of the native troops has been inflamed and fed. "The Government are treating the troops with a liberality which is warmly appreciated. The men will receive batta and free rations, together with three months' pay in advance." In addition to all this, they are no doubt promising themselves no end of plunder. Need we wonder that they are excited, and eager to be led against the Russians?

The *Times'* correspondent says:—"England possesses in India a reserve of military strength of which, till now, she appeared hardly conscious. This reserve, if scientifically organised, is capable of raising England to a first-class military Power, were it only from mere strength of numbers." Here we see what our military men are planning and hoping for us. The great nations of the Continent are groaning under their huge armies, and we, in addition to being the greatest naval Power in the world, must stand forth a great military Power. Our Conservative Government, strong though it be, dare not propose conscription, and as the next best thing we must bring hordes of Mussulmans and Hindoos from India, and make them the guardians of our liberties of Europe. They are for us to face the great armies of Europe. They are to be "scientifically organised," and of course are to gain great victories for us. And what next? Our successful guardians will think themselves entitled to be our masters. Has the history of old Rome been written for us in vain? Are we to make ourselves worthy of its doom?

We are told among other things that race distinctions will be broken down by English and native troops fighting side by side. They thus fought in 1857, which a number of us old Indians now in England have too much reason to remember, that race distinctions had been broken down?

In a letter received last week from a gentleman attached to a regiment in Oude it was said, "Here is all excitement and no knowledge." These words I have no doubt accurately describe the situation, and explain the marvellous success which we are told has attended the invitation to native soldiers to proceed to Europe. Judging by the past, by the exaggerated form facts speedily take among an ignorant population, the news is spreading all over India that the English are fighting with the Russians, that they are sorely pressed, that in their deep need they have sent to the Sepoys for help, and that vast plunder will reward those who go to their aid in this time of need. Is this a feeling we can suppose conducive to our honour or safety? In a letter received by the friends of an officer in high command by the mail of this week, he says that though entitled to leave, and much requiring it, it was refused, on the ground that in the present urgency of affairs no leave could be granted. What impression by such conduct on the part of Government can be produced, but that war is not merely threatening but certain?

In letters from India it is frankly stated that the proposed employment of native troops in Europe is extremely popular with English officers, as it opens up to them an unexpected prospect of distinction and promotion. The people of England can scarcely be expected to be willing to pay the price which this prospect, if realised, will demand. It must, however, be acknowledged that some gentlemen of the highest character, whose judgment in most cases is sound, whose motives are unimpeachable, and whose Indian experience is large, have given their sanction to the measure. I can only account for what appears to me a most singular aberration, by supposing that they regard Russia with such an unreasonable hatred and dread, are so blind to the rottenness of Turkish rule, and so oblivious of the real views of those who oppose the policy of the Beaconsfield Government, that they are ready to grasp at anything by which Russia may be beaten down, without thinking how the weapon employed may prove her own destruction. To me the measure seems the most fatuous ever adopted by an English Government, most injurious to the prestige and honour of England, and perilous at once to England and to India. I should regard the measure with dismay, but that I hope it will soon be so generally understood and condemned that the Ministry will be forced to retrace their steps.

I am, &c.,
AN OLD ANGLO-INDIAN.

The Greenwich Advanced Liberal Association have procured 2,000 copies of Lord Derby's speech and 1,000 copies of Mr. Bright's Manchester speech, for gratuitous distribution.

Dr. John Henry Newman is, says the *Athenæum*, the Catholic priest whose letters on the Future Punishment Question are printed in the *Contemporary Review* for May.

Messrs. S. W. Partridge and Co. are preparing for immediate publication, "Confession: a Doctrinal and Historical Essay," by L. Desanctis; translated from the eighteenth Italian edition by the Rev. M. H. G. Buckle, Vicar of Edlingham, near Alnwick.

Mr. Tennyson's publishers are on the point of issuing a new edition of the Poetical and Dramatic Works of the Poet Laureate, complete in one volume. The book will consist of nearly 700 pages, crown 8vo, with a portrait.

Mr. Browning's new volume is to be ready on Monday.

The Jingoes have a new war-song, which runs thus:—

We shall have to fight the Russians, boys?
And what say you?
We may have to go ourselves, my boys,
And what say you?
Your verdict now will help to guide the
Government, you know.
I hear your patriotic cry—"All right!
We'll go!"

But they don't go, for all their patriotic cries.

Epitome of News.

Her Majesty held a Drawing Room at Buckingham Palace on Thursday, at which about 180 presentations were made, and returned to Windsor on Friday evening with the Crown Princess of Prussia and the Princess Beatrice.

On Friday the Empress Eugenie visited Her Majesty at Buckingham Palace.

Her Majesty, accompanied by the Crown Princess of Prussia and Princess Beatrice, reviewed the troops of the Aldershot division, on the parade ground of the North Camp on Monday. The regiments under arms numbered over 14,000 men, and the review passed off with every success, though its effect as a spectacle was marred by heavy rain during much of the time. The appearance of the men, especially those belonging to regiments of the First Army Corps, is described as in every way satisfactory, notwithstanding the somewhat unfavourable weather.

It is said that the state of Prince Leopold's health excites considerable anxiety, the slightest exertion completely prostrating him.

The *Court Circular* states that the Queen has received from Berlin the intelligence that the Emperor of Germany and the Princess Frederick Charles of Prussia have given their consent to the betrothal of His Royal Highness the Duke of Connaught to Princess Louise Margaret, youngest daughter of Prince and Princess Frederick Charles, and great niece to the Emperor. The Berlin correspondent of the *Times* states that at the request of Queen Victoria the marriage will be celebrated early next year in London.

The Duchess of Edinburgh is now at Coburg.

The Queen and Court are expected to leave for Balmoral on the 21st inst.

All the Ministers were present at the Cabinet Council held on Saturday. Lord Sandon attended the Cabinet Council for the first time.

Sir Wilfrid Lawson has been suffering from congestion of the lungs, but is now, we are glad to say, convalescent.

Lord Granville has sustained a bereavement by the death of his infant daughter.

The Earl and Countess of Derby have returned from Paris.

Mr. Cross has written to the Duke of Westminster informing him that he has laid before the Queen the memorial, forwarded by his grace on the 25th ult., on the subject of the policy of this country with regard to the present state of affairs in the East of Europe. The *Daily News* states that "the declaration against war" has now received 100,000 signatures, and copies are being sent in at the rate of 10,000 daily. It is intended to ask the Marquis of Salisbury to receive a deputation which will present this declaration.

It is announced that the "women's memorial" to the Queen in favour of a Congress and peace has been delivered to Mr. Cross, who has promised that it shall be laid before Her Majesty. It contains 11,955 names, all collected in nine days.

At a meeting of the committee of the Eastern Question Association, held on Friday, it was decided that if the Government gave further indications of a warlike or threatening policy a National Conference should be held in London.

At the opening of a *café* on Friday evening at Sheffield, the Mayor, Alderman Mappin, who is one of the directors of the Midland Railway Company, stated that on the previous day the directors had before them the question of the refreshments provided at the stations on their line. They considered that the high prices charged for the non-intoxicating drinks as compared with those which were intoxicating were productive of intemperance, and it was probable, he said, that before long some very sweeping changes would be made over the whole of the Midland system.

Ten representative bodies from Manchester, Salford, and other towns in that part of the country, had an interview with the Home Secretary and Sir M. White Ridley, the Under Secretary, with reference to children of tender years selling newspapers, matches, and other articles in the streets of large towns at late hours in the evening, urging that the matter required to be dealt with by the Legislature. Mr. Cross said his desire was to have a discussion upon a clause in the Scotch Education Bill, which he thought would largely meet the views of the deputation; and if that should be adopted, he would propose the insertion of a similar clause relating to England.

The Sardinia, a new vessel, one of the Allan line of Transatlantic steamers, with about 460 passengers on board, was destroyed on Friday at the entrance of Lough Foyle, the result of an explosion of gas generated by the coal. The vessel was outward bound, and had put into the Lough to receive the Irish passengers and the mails. Three of the passengers were killed and several wounded by the explosion. The passengers reached Derry in steam tugs about nine o'clock at night.

The late Mr. Mitchell having left £60,000 to the City of London, it has been decided to devote three-fourths of the money to the establishment of a large girls' school, and the rest will be expended in providing a floating swimming-bath on the river.

Mr. Pennington, M.P., has reconsidered his determination to retire from the representation of Stockport, and in the event of a dissolution will again offer himself for that constituency.

The two members who were returned at the dead-heat election for South Northumberland have taken their oaths in the House of Commons, but they can neither speak nor vote. It is not decided what steps shall be taken to settle the knotty point in dispute.

Mr. D. Williams was on Friday returned for the Carmarthen Boroughs without opposition.

The nomination for Oxford University took place on Monday, when Professor Henry John Stephen Smith, of Corpus, was proposed by the Dean of Christ Church; and Mr. John Gilbert Talbot, of Christ Church, by the President of St. John's. The polling extends over five days, the first of which has given the Conservative candidate a majority of about fifty votes.

The nomination for Reading, in the room of the late Sir F. Goldsmid, took place yesterday. Mr. Palmer (of the firm of Huntley and Palmer) meets with the united support of the Liberal party. There was a large meeting on Saturday in support of Mr. Attenborough, the Conservative candidate, which was very disorderly, and ultimately broke up without passing any resolution.

It has been definitely decided that Mr. Thomas Hughes, Q.C., shall come forward as a Liberal candidate for the representation of Salisbury, and he is to deliver an address on the 22nd inst.

Mr. W. H. Houldsworth was formally introduced to a number of representative Conservatives on Saturday as the second Conservative candidate for Manchester at the next election. Mr. J. W. Maclure presided. A resolution was adopted expressing the greatest confidence in the patriotic policy of the Government on the Eastern Question, and declaring that the intemperate language employed by Radical speakers has a tendency to prevent the attainment of an honourable peace.

The Rev. W. D. Maclagan, Bishop Designate of Lichfield, paid a visit, with his two sons, to the Deanery at Lichfield on Friday. The new bishop will be installed on Whit Tuesday.

Dr. Kenealy's attack upon the Speaker on Friday night missed fire. His motion came on earlier than was expected, and as soon as he got upon his feet there was a stampede, less than twenty members being left in the House. Then came the inevitable count-out, and the intention of the member for Stoke was thus summarily disposed of.

The *Manchester Guardian* states that within the past few days the celebrated agency case of Williamson *v.* Barbour has been settled by the payment to the plaintiff of 60,000*l.*, together with 9,000*l.* costs.

Mr. W. P. Adam, the Liberal whip, arrived in town on Monday from Scotland, having almost entirely recovered from his recent indisposition.

At the War Office on Monday, Colonel Stanley received a deputation, introduced by Mr. Forsyth, M.P., to solicit the approval of the Government to the proposed scheme of instituting a "British Legion for Acting Service." Colonel Stanley, having remarked that it required grave consideration before any additions were made to the military organisations of the country, said that the matter would receive careful consideration.

Mr. W. E. Forster arrived in London on Monday night, from Paris. He is said to have looked very well, but he had to be carried from the train to his carriage.

In consequence of Sir Bryan O'Loghlen having definitely accepted a seat in the Victorian Cabinet, he has intimated to his friends in Clare his desire to resign the representation of the county, but a difficulty having arisen in consequence of Sir Bryan never having taken the oaths and his seat, the case has been referred to counsel.

The Rev. Dr. J. B. Lightfoot, Margaret Professor of Divinity, has been selected as the representative of the University of Cambridge on the Governing Body of King Edward's School, Birmingham. Dr. Lightfoot was formerly a pupil and an exhibitioner of King Edward's School.

The Pope has recovered from the slight inflammation of the liver from which he has recently been suffering.

The negotiations which, we are told, have been in progress between England and the Vatican for the establishment of diplomatic relations are now said to have broken down.

It is announced from Rome that the Congregation of Cardinals charged with the examination of the proposals of the Russian Government has refused to accede to them as being contrary to the Church.

The Rome correspondent of the *Standard* fears that all hope from the moderate wisdom of Leo XIII. is at an end. The Jesuitising and violent party have to all appearance definitely triumphed over his opposition to them.

A pretty full report of the recent interview between the Prince of Wales and M. Gambetta has been published by the *Courrier de Paris*, a lithographic sheet which is supplied to provincial papers. After thanking the Prince for his speech at the banquet, M. Gambetta said he thought he could say, in the name of his whole party, that the sentiments of concord and union expressed by the Prince responded to their wishes and aspirations. The conversation lasted, in all, three-quarters of an hour.

In the French Chamber, on Monday, M. Louis Blanc submitted a proposal for the abolition of capital punishment, which was referred in the usual manner to the Bureaux. The Budget Committee held its first meeting. M. Gambetta was a third time chosen President, and M. Jules Ferry and M. Albert Grévy Vice-Presidents.

It is stated in Paris that Mr. Rivers Wilson is about to be appointed Minister of Finance in Egypt. It is added that the fact of his undertaking the management of the finances of that country would be a guarantee that the Khedive's engagements would be kept.

At Milan the general assembly of delegates of working men's societies has unanimously resolved to take immdiate steps for the convocation of a meeting which shall represent all classes without distinction of a party, and which, with a view to the prevention of a war disastrous to Europe in general, and working men in particular, shall memorialise the Italian Government to bring about a solution by arbitration of the international questions now at issue. The Milanese initiative, taken in avowed sympathy with the working men's movement throughout Great Britain, will be followed in Rome and other Italian cities.

Vigorous attempts are being made to spread the principles and practice of Communism in various parts of the United States, and merchants complain that the discussion to which the movement has given rise is already prejudicially affecting trade. The newspapers urge a rigorous repression of the first signs of violence, and the Philadelphia correspondent of the *Times* intimates that the Government will give effect to the suggestion if there be an outbreak. The promoters of the movement have endeavoured to obtain legislative control through a new organisation called the National Greenback Labour Party, but for the most part their efforts have been successfully resisted by the leaders of that party, who, although holding extreme views, will have nothing to do with Communism.

Miscellaneous.

Professor Goldwin Smith proposes returning to his Canadian home next month.

DEATH OF MRS. BRIGHT.—We regret to state that on Monday Mrs. Bright, wife of the Right Hon. John Bright, M.P., died suddenly at One Ash, Rochdale, from an attack of apoplexy. She was in her fifty-eight year, and was the daughter of Mr. W. Leatham, of Wakefield. On Sunday she attended service at the Friends' Meeting House, and walked out in the evening. On Monday morning, having just said, "Good-bye" to Mrs. Clarke, her stepdaughter, who had been staying at One Ash, she went upstairs, and almost immediately afterwards was found in a prostrate condition. Soon afterwards she expired. Mr. Bright, who was in London, was telegraphed for, and arrived home on Monday evening. The deceased lady was the second wife of the right hon. gentleman, Mr. Bright having been previously married to the daughter of Mr. Jonathan Priestman, of Newcastle. In consequence of the lamentable event the marriage of a daughter of Mr. Bright, which had been arranged to take place shortly, will be postponed. At a meeting on Monday of the general committee of the National Federation of Liberal Associations at Birmingham, a resolution was passed expressing sympathy with Mr. Bright in his bereavement.

A SCOTCH MURDER TRIAL.—A trial for alleged wife murder, which has occupied the High Court of Justiciary at Edinburgh since Tuesday, is attracting much attention in Scotland. The prisoner, M. Eugène Chantrelle, a teacher of French in Edinburgh, is charged with poisoning his wife, and endeavouring to conceal the crime by breaking the gaspipe in the room occupied by the deceased, so as to lead to the belief that her fatal illness was the result of gas-poisoning. The evidence shows that the prisoner became acquainted with the deceased while she was a pupil at a school where he was the French teacher, that he seduced her and afterwards married her. They appear to have lived an unhappy life; Chantrelle behaved badly, and is said to have frequently threatened to murder her. It is also stated that he had insured his own life, that of his wife, and that of a servant girl for £1,000 each with an Accident Insurance Company; and one of the agents stated that Chantrelle had questioned him closely as to what would constitute an accident, and had put suppositious cases, such as poisoning and shooting. The medical evidence was to the effect that no poison was discovered in the body of the deceased except a dubious trace of chloral in the tissues of the stomach. There were, however, indisputable traces of opium on the sheet and bedgown which had been used by her; and some of the medical witnesses gave it as their opinion that the symptoms observed in the deceased were consistent with narcotic poisoning, which did not always leave traces discoverable on post-mortem examination. The mother of Mrs. Chantrelle stated that her daughter had frequently told her that her husband had threatened to poison her. He had said that he could give her poison that the faculty of Edinburgh could not detect. Witnesses were called for the defence. Their evidence was chiefly medical, and went to show that the stains in which traces of poison were said to be found could have been produced by other means than according to the theory of the prosecution. The case was resumed on Friday, when the Lord Advocate addressed the jury for the Crown, after which counsel addressed the jury for the defence. The jury found the prisoner guilty, and he was sentenced to death. The prisoner received the sentence with calmness, and addressed the Court, criticising the chemical evidence. He stated that it was quite evident that in the spots on the sheet and nightdress there was opium, and that it must have been put there by some one. He was not the person who had done so. The execution is fixed for Friday, the 31st inst.

EPPS'S CACÁOINE (Quintessence of Cacáo).—Cacáoine is not so rich as chocolate, or substantial as prepared cocoa, but when made is a very fluid beverage, with an almond-like flavour, clean to the palate as tea, and refreshing to a degree, owing to the volatile action of the set free active principle of cacáo, theobromine. Cacáoine is the one stimulative warm drink that affords sterling support to the system. Each packet is labelled "James Epps and Co., Homœopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly-nourished frame."—*Civil Service Gazette.* Sold only in packets labelled—"JAMES EPPS & Co., Homœopathic Chemists, London."

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in 6d. and 1s. boxes, by post for 14 stamps, labelled "JAMES EPPS & Co., Homœopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, London."

Births, Marriages, and Deaths.

MARRIAGES.

JONES—PRESTIGE.—May 8, at Brockley-road Chapel, W. Jones, of Lewisham High-road, to Maria, daughter of the late W. A. Prestige, Esq., of Manor-road, Lewisham, and of the firm of J. Stone and Co., Deptford.

FIELD—PENTELON.—May 8, at St. Leonards Congregational Church, by the Rev. Andrew Reed, B.A., Wm. Henry Field, of Richmond, Surrey, to Mary Elizabeth, second daughter of Mr. W. Pentelon, of Richmond and St. Leonards-on-Sea.

KROYMANN—SUTTON.—May 9, at Union Chapel, Oxford Road, Manchester, by the Rev. Alexander Maclaren, D.D., Ernst G. C. Kroymann, only son of K. T. Kroymann, Esq., of Hamburg, to Cecilia Teresa, younger daughter of T. H. Sutton, Greenheys.

DEATH.

BARBER.—May 13, at Torquay, Mary, wife of Edward Barber, of Nottingham, and daughter of George Viccars, of Leicester, aged 30 years. Friends will please accept this intimation.

SUBSTITUTE FOR MILK.—The Editor of the "Medical Mirror" has called the notice of the medical profession to Cadbury's Cocoa Essence, which he calls, Cadbury's Concentrated Vegetable Milk, and remarks:—"The excess of fatty matter has been carefully eliminated, and thus a compound remains which conveys in a minimum bulk a maximum amount of nutriment. We strongly recommend it as a diet for children."

VIOLET INK.—A sixpenny bottle of Judson's Violet Dye will make a pint of beautiful ink in one minute by simply adding "hot water." Why not use this beautiful and economical preparation? In a pailful of water small woollen or silk articles can be dyed in ten minutes. Judson's Dyes, 24 colours, sixpence per bottle. Sold by chemists and stationers.

PERFECTION.—Mrs. S. A. ALLEN's World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is certain and thorough, quickly banishing greyness. It is not a dye. It ever proves itself the natural strengthener of the hair. Its superiority and excellence are established throughout the world. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN *has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.*

Mrs. S. A. ALLEN'S Zylo-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

HOLLOWAY'S OINTMENT AND PILLS.—Diseases of the skin, ringworm, jaundice, and the most inveterate skin disease to which the human frame is subject, cannot be treated with a more safe and certain remedy than Holloway's Ointment and Pills, which act so peculiarly on the constitution and so purify the blood, that these diseases are at once eradicated from the system, and a lasting cure obtained. They are equally efficacious in the cure of tumours, burns, scalds, glandular swellings, ulcerous wounds, rheumatism, contracted and stiff joints. These medicines operate mildly and surely. The cures effected by them are not temporary or apparent only, but complete and permanent.

Advertisements.

METROPOLITAN IMPROVEMENTS.

MESSRS. COOKE BAINES & CO., Surveyors and Valuers, No. 28, Finsbury-place, E.C., having had many years' experience in the settlement of Compensation Claims, offer their Services where property is required to be taken compulsorily.

F. H. MIALL, 27, KING STREET, LIVERPOOL, GENERAL COMMISSION MERCHANT AND FORWARDING AGENT.

IT is a POSITIVE FACT that the

HOLMAN LIVER and STOMACH PAD HAS EFFECTED MORE CURES, MADE WARMER FRIENDS, AND HAS GROWN FASTER IN FAVOUR THAN ALL THE

WORLD'S TREATMENTS COMBINED. The

HOLMAN LIVER and STOMACH PAD,

THE NEW EXTERNAL TREATMENT by ABSORPTION.

CURES the SEVEREST CHRONIC LIVER and STOMACH DIFFICULTIES. The

HOLMAN LIVER and STOMACH PADS have proved efficacious in at least 19-20 of all the diseases man is heir to.

HOLMAN LIVER and STOMACH PAD, which has established its reputation in a remarkably short time, through its wonderful efficacy in all diseases having their origin in a torpid liver. The

HOLMAN LIVER and STOMACH PAD is twofold in its action. It gives and takes; it extracts and absorbs from the system all bilious, malarious, and medicinal poisons. It throws a healthy, gentle vegetable tonic into the system by way of the circulation exactly where needed, being placed over the liver and stomach and centre of the nervous system which pervades the digestive organs, leaving no uncertain results, and avoiding the circuitous route of the circulation that internal medicines must always take before reaching the liver.

THE reasons are simple enough. The Pad is applied immediately over the vitals—liver and stomach and centre of the nervous system, which pervades the digestive organs. It contains harmless medicated vegetable properties that absorb all poisonous and deteriorated fluid from the blood and stomach. The

HOLMAN LIVER and STOMACH PAD is not a patent medicine, but a

SCIENTIFIC PRINCIPLE.—The Pad is oval shaped, 4in. by 6in., ¼in. in thickness, and filled with fine medicated vegetable compounds. It is suspended about the neck, and worn next the person, over the pit of the stomach.

HOLMAN LIVER and STOMACH PAD. SURE CURE FOR

Liver Complaints,	Neuralgia,	Kidney Difficulties,
Bilious Disorders,	Rheumatism,	Heart Disease (other
Indigestion,	Gout,	than organic),
Dyspepsia,	Paralysis,	Intermittent Fever,
Constipation,	Sciatica,	Roman Fever.
Diarrhœa,	Lumbago,	Sick Headaches, &c.

THOUSANDS of ladies bear testimony to the astonishing results in all diseases peculiar to their sex.

HOLMAN LIVER and STOMACH PAD is the most wonderful discovery of the 19th century, and marks a new era in the history of medical science. Read every word of the pamphlet on this treatment, sent post free on application. The

HOLMAN LIVER and STOMACH PAD is patronised by the Nobility, Aristocracy, and *élite* of English society.

TEN THOUSAND TESTIMONIALS have been received attesting to the truth of these statements.

TESTIMONIALS recently received from Major-General Lord Clarina, Elm Park, Clarina; Major W. E. Hay, London; Hon. G. Stanley, Gloucester-terrace, Hyde Park; H. Port, F.S.A., Birmingham; Aug. M. Porter, M.D., St. John's-wood, N.W.; Mrs. M. Palliser, Annestown, Tramore, Ireland; H. Conway, Esq.; Capt. H. C. Cotton, The Hall, Wem, Shropshire; W. R. Reeves, Poole Anthony, Tiverton; T. Barnes, W. Hartlepool; J. M. Alling, York-terrace, Regent's Park, N.W.; Mrs. Cath. Christie, Wyke, near Weymouth; F. J. Thornber, Kendal; W. Madigan, Otford, near Sevenoaks; Henry Johnson, Bures; W. B. Green, Weston-super-Mare; J. Jury, St. Leonards-on-Sea; G. M. Llewellyn, Tiverton; Joseph Somery, Haworth, near Keighley; J. Trundley, Great Yarmouth; R. Miller, Thanet-place, Strand, W.C.; M. P. Galloway, Edinburgh; W. Phipp, Newport, I.W.; T. Anderson, The Oaks, Sunderland; E. E. Matthews, 1, Notting-hill-square, W.; Rev. Peter Murphy, C.C., Nenagh, Ireland; Miss E. Treadwell, Lawn Villa, Maida-vale, W.; Miss Worts, Worthing; Mrs. Martin, Arundel; Chas. Collard, Bournemouth; Miss A. Bucknall, Nottingham; J. R. Brown, Strand Cottage, Limerick; Henry Monkhouse, Chemist, All Saints, Derby; Mrs. F. D. Johnson, Exeter; George Barker, Brereton, near Rugby; D. Davey, Hurst-pierpoint; George Frost, London-road, Derby; Sophia Todd, Hackney, E.; G. H. Day, Boughton, near Faversham, Kent; Rev. G. Quiggin, Louth, Lincolnshire; W. Turner, Mount Pleasant, Ryde; Miss Alice Brown, 21, Montagu-street, W.; Major T. H. Hartmuss, Langham Hotel, W.; Mrs. S. J. M'Afee, Anerley, S.E.; John Shapland, The Elms, Park, Cheltenham; J. Young, 12, Hampshire-street, Cheetham, Manchester; Rev. E. O. Hughes, The Rectory, Llanddeiniolen, Carnarvon; F. Barford, Esq., Hemel Hempstead; Mrs. E. Tilcock, High-street, Biggleswade, Beds; W. Pickett, West-street, Brighton; J. Culverhouse, High-street, Acton; F. H. Hovendon, Festiniog Railway; J. Walton, The Raise, Alston, Cumberland; W. Mundy, Selkirk; D. Maclean, Waterlow-street, Glasgow; J. Pownall, Preston, Lancashire; Rev. — Bayley; John Chamberlain, Lakenheath; Miss S. Holt, Eccles; Mrs. Spiers, Tottenham Park, Tottenham; Mrs. P. U. Atkinson, Plungar, near Nottingham; P. Thompson, Todmorden; Miss Simms, The Cedars, Windlesham, Bagshot; Mr. Hopcroft, 7, Park-villas, Richmond; J. A. Prime, 77, Commercial-street; Mr. Lample, 10, Maida-vale, N.W.; C. H. Musselwhite, 10, Plough-road, Rotherhithe.

ABSORPTION SALT, for creating perfect circulation.

HOLMAN LIVER and STOMACH PAD. The

MEDICATED PLASTERS and WALSH and COMPANY'S ABSORPTION SALT can be obtained of all Chemists and Druggists in the United Kingdom and the Continent of Europe, or at the offices of

WALSH and COMPANY, Proprietors, 10, Argyll-street, Regent-street, London, and 82, Oxford-street, All Saints, Manchester.

Price of the regular-sized Pad ..... 10s.
Price of Special (ex. size and strength) 15s.
Extra Special, Spleen Pad ..... 35s.
Holman's Medicated Body Plasters ... 2s. 6d. each.
Holman's Medicated Foot Plasters ... 2s. 6d. per pair.
Absorption Salt, 1s. per package; 5s. for six packages.

Sent by mail, free, on receipt of cheque or P.O.O., payable to Walsh and Co., Vere-street Post-office, London. Consultations and explanations free of charge.

SEND for the DESCRIPTIVE TREATISE by Professor WALSH, post free, on this great treatment and principle of ABSORPTION, as illustrated in the

HOLMAN LIVER and STOMACH PAD, with results of cases and numerous testimonials.

CONSULTATIONS and EXPLANATIONS FREE of CHARGE.

HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhœa, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

REVALENTA ARABICA

(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhœa, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhœa, eruptions. The 2s. tins are forwarded post free to all parts of the United Kingdom on receipt of 2s. 4d. in stamps.

IMPORTANT CAUTION.—Thirty years' well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of Farinaceous Foods. However, Mr. Pye Henry Chavasse, F.R.C.S., author of "Advice to a Mother," analysed 13 of these, and declared DU BARRY'S FOOD to be THE BEST. Likewise Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances Du Barry's Revalenta Arabica is the best," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

DU BARRY'S FOOD.—"Twenty-five years' incredible miseries from chronic dyspepsia, nervousness, sleeplessness, low spirits, debility, and swellings all over to double my natural size—miseries I endured, and for which I tried the best advice in vain. Since 29th March last I have lived entirely upon DU BARRY'S REVALENTA ARABICA FOOD without taking any meat. It has done me a great deal of good, and I never felt so well in my life as I do now, all the swelling having left me; I have lost all nervousness, I sleep well, and feel happy. Indeed, my friends say I am like a new man—nothing like what I was before I took your food. Pray make any use you like of this letter, and accept my very best thanks.—I am, dear Sir, yours truly, CHARLES TUSON.—Monmouth, 30th August, 1876."

CURE No. 68,471 of GENERAL DEBILITY. "I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovi."

DU BARRY'S FOOD. — CONSTIPATION, Asthma, &c.—Cure No. 49,832 of fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness, and vomiting by Du Barry's Food—MARIA JOLLY.

DU BARRY'S FOOD.—LIVER, NERVES.—Cure No. 48,614. Of the Marchioness de Brehan.—"In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair I took DU BARRY'S FOOD, and lived on this delicious food for three months. The good God be praised it has completely restored me; I am myself again, and able to make and receive visits and resume my social position.—Marchioness DE BREHAN, Naples, April 17, 1859."

DU BARRY'S FOOD. — CONSUMPTION, Diarrhœa, Cramp, Kidney, and Bladder Disorders.—Dr. Wurzer's Testimonial.—"Bonn, July 19, 1852.—Du Barry's Food is one of the most excellent, nourishing, and restorative absorbents, and supersedes, in many cases, all kinds of medicines. It is particularly effective in indigestion (dyspepsia), a confined habit of body, as also in diarrhœa, bowel complaints, and stone or gravel; inflammatory irritation, and cramp of the urethra, the kidneys and bladder, and hæmorrhoids.—Dr. RUD WURZER, Professor of Medicine and Practical M.D."

CURE of DEBILITY, BAD DIGESTION, and IRRITABILITY. "DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COMPARET, Parish Priest, St. Romaine-des-Isles."

DU BARRY'S REVALENTA ARABICA FOOD (suitably packed for all climates) sells: In tins, ½lb., at 2s.; of 1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s. 12lb., 32s.; 24lb., 60s.

DU BARRY'S REVALENTA ARABICA CHOCOLATE.—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s.; 288 cups, 34s.; 576 cups, 64s.

DU BARRY'S REVALENTA BISCUITS.—They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, or caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s.; 12lb., 32s.; 24lb., 60s.

DEPOTS: DU BARRY and Co., Limited, No. 77, Regent-street, London, W.; same house, 26, Place Vendome, Paris; 16, Rue Montague de la Cour, Brussels; 2, Via Tomaso Grossi, Milan; 1, Calle de Valverde, Madrid; 25, Louisen Strasse, Berlin, W.; 8, Wallfisch Gasse, Vienna; and at the Grocers and Chemists in every town.

BENNETT, 65 & 64, CHEAPSIDE.

WATCHES — BENNETT'S GOLD PRESENTATION WATCHES, FROM £10 TO £100.

CLOCKS — TO CLOCK PURCHASERS. JOHN BENNETT, having just completed great alterations in his Clock Show-Rooms, is enabled to offer to purchasers the most extensive Stock in London, comprising Clocks for the Drawing, Dining Rooms, and Presentation of the highest quality and newest designs at the lowest prices.

JOHN BENNETT, WATCH and CLOCK MANUFACTORY, 65 and 64, CHEAPSIDE.

TO BE LET, nicely FURNISHED, the MANOR HOUSE, CHURCHILL, near BRISTOL, a commodious residence, beautifully situated, with lawn and flower-garden; run of field and orchard; use of stable, coach-house, &c.—Particulars on application to Henry Ferris, at the above address.

PERSONS having SPARE CAPITAL to INVEST can obtain first-class Securities, yielding high rates of interest, on real property, for sums ranging from £50 and upwards.—Apply, H. C. Soden, Esq., Solicitor, 28, Budge-row, Cannon-street.

SPRING HILL COLLEGE, BIRMINGHAM.

TWO SCHOLARSHIPS of the value of £40 and £50 per annum, tenable for TWO YEARS, will be open for COMPETITION amongst Students for the Congregational Ministry, who enter this College in September next.—Application for admission should be made without delay to, and all necessary information can be obtained from, the Secretary, the Rev. F. Stephens, Birchfield, Birmingham.

IVY LODGE, DEDHAM, ESSEX.

The Misses BARBER RECEIVE select YOUNG LADIES to EDUCATE. Their pupils have been highly distinguished in the Cambridge Local Examinations. Their residence is well situated and commodious, domestic arrangements are liberal, and home comforts enjoyed.—References to the parents of pupils. Prospectus on application.

BELMONT, PRESTON ROAD, BRIGHTON.

Principal—Mr. BURCHELL OUGHTON, B.A.

School situated in healthy suburb of Brighton. Principal a Dissenter. In 1876 one pupil passed the Matriculation Examination, London University, in Honours. Prospectus supplied on application.

Referees:—Sir Charles Reed, Dr. Angus, Dr. Allon, Rev. Paxton Hood, Rev. C. E. B. Reed, Rev. C. Bailhache.

THE OLD GRAMMAR SCHOOL, THAME, OXON.

ESTABLISHMENT FOR YOUNG LADIES.

Conducted by Mrs. P. H. PEARCE (Eldest daughter of Mr. J. Marsh, of Howard House School).

Mrs. Pearce has removed to the above spacious house, which is well adapted for school purposes, containing lofty school-rooms, and standing in its own grounds, which consist of large playground, garden, and croquet lawns.

In this School the course of instruction is on the most approved system of modern education, combined with the domestic comforts of a private family. Pupils from this School have successfully passed the Cambridge Local Examinations in honours.

References permitted to parents of present and former pupils. Terms 20 and 22 guineas per annum.

NONCONFORMIST GRAMMAR SCHOOL, BISHOP'S STORTFORD.

HEAD MASTER—Rev. R. ALLIOTT, B.A., Trinity College, Cambridge.

Assisted by Masters of the highest educational attainments in every department of learning.

For terms, Prospectuses, &c., apply to the Head Master, or the Local Secretary, Mr. A. Boardman.

EAST OF ENGLAND NONCONFORMIST GIRLS' SCHOOL, BISHOP STORTFORD.

Lady Principal—Miss LEWIN.

There will be THREE VACANCIES after Easter, for which early applications, addressed to the Lady Principal, are requested.

The NEXT TERM will commence on APRIL the 29TH.

Rev. T. W. DAVIDS, Hon. Sec.

4, St. George's-square, Upton, E.

WESTWOOD PARK HOUSE, FOREST HILL, S.E.

The Rev. H. J. CHANCELLOR receives a limited number of PUPILS to board and educate. The course of instruction includes the subjects required for the Oxford and Cambridge Local Examinations.

The year is divided into three Terms. The Principal is assisted by able masters in the various subjects of study. The house is healthily situated on the highest part of Forest-hill, and is complete in all its sanitary arrangements. Special attention is given by the Principal to the religious and moral training of the Pupils, as well as to their domestic comfort. Particulars as to fees and references on application.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER—
ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medallist in Classics, late Andrew's Scholar and First Prizeman in Higher Senior Mathematics of University College, London, Fellow of University College, London.

SECOND MASTER—
JAMES SHAW, Esq., B.A. (London), First in the First Class at both First and Second B.A. Examinations.

ASSISTED BY NINE OTHER MASTERS.

There are five Scholarships connected with the College.

Senior Tettenhall Scholarship	£31	10	0
Junior Tettenhall Scholarship	26	5	0
Directors' Scholarship	26	5	0
The Shaw Scholarship	30	0	0
The Mander Scholarship	30	0	0

There is a large swimming-bath on the College premises for use throughout the year, being warmed in cold weather. There is a well-equipped gymnasium, and there are three good fields for cricket and football.

Boys are prepared for the Universities, the Professions, and for Commerce.

For particulars as to Scholarships, &c., apply to the Head Master at the College, or to the Secretary and Preacher, the Rev. Philip P. Rowe, M.A., Tettenhall, near Wolverhampton

SUMMER TERM, from MAY 1st to JULY 31st.

EDUCATION.

ACKENDER HOUSE, ALTON, HANTS. A thoroughly efficient School, situated in one of the healthiest districts of England. References.

C. STEWART, LL.D., Principal.

ST. LEONARDS-ON-SEA.

HIGHBURY HOUSE SCHOOL.

Headmaster—R. JOHNSTONE, M.A., LL.B., Assisted by six resident masters.

Classics, Mathematics, Modern Languages, and thorough English taught. The junior division trained by ladies. Delicate boys requiring a mild climate receive the greatest care.

For Prospectus apply to Mrs. DUFF, the Lady Principal.

The SUMMER TERM will commence MAY 4TH.

OXFORD COUNTY MIDDLE-CLASS SCHOOL (HOWARD HOUSE SCHOOL, THAME).

The success of this School for thirty-eight years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book-keeping, and mercantile correspondence. Pupils from this School have passed the Pharmaceutical Society's Examinations and the Oxford and Cambridge Local Examinations in Honours. References to parents in all parts of England. Inclusive terms twenty-two or twenty-four guineas.

All the Candidates sent up from this School passed the Cambridge Local Examinations in 1876 and in 1877.

For views and prospectus apply to the Principals, Messrs. J. and J. W. Marsh.

MIDDLE-CLASS SCHOOL, BROMLEY-COMMON, KENT, situate Twelve miles from London. Pupils are carefully prepared for the various examinations by resident graduates. Several have passed College of Preceptors, and the South Kensington Science and Art. There are a few VACANCIES. Diet unlimited Terms strictly inclusive, 28 to 30 guineas.—For testimonials, prospectuses, and views, address Dr. Gayfer.

STAMFORD TERRACE ACADEMY, ASHTON-UNDER-LYNE.

Established 1829, by the late Mr. Sunderland.
Prospectuses, &c., will be forwarded on application to DANIEL F. HOWORTH, Principal.

INDEPENDENT COLLEGE, TAUNTON.

Principal—Rev. W. H. GRIFFITH, M.A. (Lond. U.)
Second Master—T. POWELL, Esq., M.A. (Oxon.)
And Seven Assistant Masters.

Pupils prepared for the Cambridge Local and London University Examinations, and also for Commercial life. Three Pupils passed the last Matriculation Examination, and one the last B.A. Examination of London University—all in the first division. The excellence of the Dietary and of the Sanitary arrangements is attested by the good health which has prevailed. The playground, in the midst of an Estate of 27 Acres, is supplied with Gymnastic Apparatus and spacious Swimming Bath. Separate study rooms are provided for pupils preparing for examinations. Exhibitions vary from £15 to £40 per annum.

JUNIOR SCHOOL.

A PREPARATORY SCHOOL has been OPENED, in a separate building and with separate playground, under the care of Mrs. MILNE. Periodical examinations are conducted by the Principal of the College.

Terms from 26 Guineas per annum.

For Prospectuses or further particulars apply to the PRINCIPAL, as above, to Mrs. MILNE, or to the Secretary, Mr. ALBERT GOODMAN, Taunton.

EDUCATION FOR YOUNG LADIES

36, HILLDROP ROAD, TUFNELL PARK, LONDON, N.

Principals—The Misses HEWITT.

Assisted by a staff of Governesses, and the following eminent Professors:—

Music	Mr. J. BAPTISTE CALKIN.
French	M. DE LAMARTINIERE, B.A., LL.B.
German	FRAULEIN HOLST.
Drawing	Mr. W. BOLTON.
Dancing	Madame DI TEGNONE.
Calisthenics	Professor MUNDAY.
Singing	Mr. W. WINN and Miss V. PHILLIPS (Royal Academy of Music).

The course of Education is such as to prepare the Pupils for Public Examinations, which many of them have passed creditably, only one of the Candidates having failed to satisfy the Examiners since 1874.

The school year is divided into Three Terms.

The NEXT TERM will commence MAY 6.

The Misses Hewitt will be happy to forward Prospectuses, and to give the names of referees on application.

MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—
RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—
Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—
JAMES A. H. MURRAY Esq., LL.D. (Edin.), B.A., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.
JOHN M. LIGHTWOOD, Esq., M.A., Fellow of Trinity Hall, Cambridge; also B.A.; First Class in Mathematics at the University of London.
T. T. JEFFERY, Esq., B.A., late Scholar and Prizeman of Peterhouse, Cambridge; 9th Classic in 1877.
ALFRED ERLEBACH, Esq., B.A. Lond.
G. EMERY, Esq., B.A. Lond.
ARTHUR ERLEBACH, Esq., B.A. Lond.

LADY RESIDENT—Miss COOKE.

The SUMMER TERM commences 2nd MAY, 1878.

For Prospectuses and further information apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD.

ESTABLISHED 1831.

For the sons of Ministers and Missionaries; the sons of Laymen have been admitted since 1856.

Principal—Rev. W. FIELD, M.A. (London) in Classics and Philosophy, Williams Divinity Scholar, assisted by competent Masters.
JOHN CROSSLEY, Esq., Halifax, Chairman
W. H. LEE, Esq., J.P., Wakefield, Treasurer.
J. R. WOLSTENHOLME, M.A., Wakefield, Hon. Sec.
Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

"The School itself is an excellently-contrived building, where . . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

The Committee have since provided a Chemical Laboratory, Gymnastic Apparatus, and detached Infirmary. The Playground has been enlarged, and a new Lavatory provided.

The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

Applications for admission to be sent to the Principal.

Ministers' sons are received on reduced terms, which may be ascertained on application to the Secretary.

For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

LONDON HOUSE PROPERTY.

HOUSE PROPERTY and INVESTMENT COMPANY (Limited), 92, Cannon-street, London, E.C., seven doors east of the Cannon-street Station. Capital £1,0 0,000 in 40,000 fully paid-up Shares of £25 each, for the Purchase and Sale of Productive and Progressive House Property, and Improving the Dwellings of the Working Classes on the self-supporting principle. Registered March 15, 1876.

Digest of facts in anticipation of Second Annual Meeting.
Capital allotted in second year, £204,525.
Premiums thereon, £17,051.
Total capital allotted to the end of the second year, £360,875.
Cost of estates purchased belonging to the Company at the end of the second year, after allowing for depreciation, £327,361.
Net interest earned, 7½ per cent.
Current interest paid to shareholders, 5½ per cent.
Probable rate of interest for the year, 6 per cent.
Company's earnings in the second year, £16,229.
Besides profits on resales, £2,347.
Reserve fund at the end of year, £10,370.
No establishment expenses carried forward.
810 Shares, which will complete the 4th issue, are in course of allotment at £3 per share premium.
For further information apply to W. H. BASDEN, Secretary.

May 10, 1878.

THE BIRKBECK BUILDING SOCIETY'S ANNUAL RECEIPTS EXCEED FOUR MILLIONS.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH,

With Immediate Possession and no Rent to pay.—Apply at the Office of the BIRKBECK BUILDING SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW to PURCHASE a PLOT of LAND for FIVE SHILLINGS per MONTH,

With Immediate Possession, either for Building or Gardening purposes.—Apply at the Office of the BIRKBECK FREEHOLD LAND SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW TO INVEST YOUR MONEY WITH SAFETY.

Apply at the Office of the BIRKBECK BANK, 29 and 30 Southampton-buildings, Chancery-lane. Deposits received at varying rates of interest for stated periods, or repayable on demand.

Current Accounts opened with persons properly introduced, and Interest allowed on the minimum monthly balances. English and Foreign Stocks and Shares purchased and sold, and Advances made thereon.

Office hours, from 10 to 4; except on Saturdays, when the Bank closes at 2 o'clock. On Mondays the Bank is open until 9 o'clock in the Evening.

A Pamphlet, with full particulars, may be had on application.

FRANCIS RAVENSCROFT, Manager.

PARIS EXHIBITION.

Special arrangements for Visitors to the Exhibition have been made by the

RAILWAY PASSENGERS ASSURANCE COMPANY,

FOR PROVIDING AGAINST

ACCIDENT BY RAILWAY OR STEAMBOAT

During the Journey to PARIS and Back.

A Premium of One Shilling Insures £1000 if Killed, or £6 per week if laid up by Injury during the Double Journey.

POLICIES AGAINST ACCIDENTS OF ALL KINDS may also be effected for ONE, THREE, or TWELVE MONTHS, on moderate terms.

Apply at the Booking Offices of the Southern Railways, or at the

Head Office: 64, CORNHILL, LONDON.

WILLIAM J. VIAN, *Secretary.*

THE GOVERNMENTS STOCK INVESTMENT COMPANY (Limited).

Established 1872.

Paid-up Capital ..... £500,000.

INTEREST ALLOWED ON DEPOSITS.

5 per Cent. for ONE Year and upwards.
Less than One Year according to Bank rates.

Deposit Notes issued under the Seal of the Company, with cheques or coupons attached to the half-yearly interest.

SECURITY TO DEPOSITORS.—The Securities in which their moneys are invested and the additional guarantee of the Paid-up Capital.

Prospectuses and full information obtainable at the Office, 52, Queen Victoria-street, E.C.

A. W. RAY, Manager.

MORTGAGES PROMPTLY NEGOTIATED, to any amount, upon Landed Estates, Freehold and Leasehold Properties, Building Land, Reversions, Life Policies, Farming Stocks, Furniture, and all sound Securities.

INGLEDEW and GREEY

(Established 1853),

12, FURNIVAL'S INN, LONDON, E.C.

BANK OF SOUTH AUSTRALIA.

Incorporated by Royal Charter, 1847.

DRAFTS ISSUED upon Adelaide and the principal Towns in South Australia. Bills Negotiated and Collected. Money received on Deposit at agreed rates.

Apply at the Offices, 54, Old Broad-street, E.C.

WILLIAM PURDY, General Manager.

TO INVESTORS.—SUMS of MONEY of any amount are RECEIVED by the SUN BUILDING INVESTMENT SOCIETY (Established 1854), at the Offices, 145, Holborn, E.C., on deposit at 5 and on preference shares at 6 per cent. per annum. The business of the Society consists exclusively in making advances on Freehold or Leasehold property on Mortgage repayable by instalments, and it therefore offers to investors a medium for obtaining a remunerative rate of interest with security of the soundest description. Further particulars can be had on application to J. Salmon Stott, Secretary.

WEIR'S 55s. SEWING MACHINE for Families; GLOBE, 42s.; WEIR'S PATENT SHUTTLE LOCK-STITCH MACHINES—COMET, 84s.; ZEPHYR, 63s. Hand or Foot. Machines Exchanged. Month's free trial. Easy terms of payment. Carriage paid. Samples, &c., free.

J. G. WEIR, 2, Carlisle-street, Soho-square, W.

THE SCIENCE of WASHING.—The Fortnight's Family Washing may be positively done in Four Hours, as certified by numerous delighted purchasers, by using Harper Twelvetrees' World-renowned "VILLA" WASHER, WRINGER, and MANGLER (Three Machines in one), £5 5s.; or by Harper Twelvetrees' MAGIC PRIZE WASHER, 21s., carriage paid; free trial; easy terms Harper Twelvetrees, Laundry Machinist, 40, Finsbury-circus, London, E.C. Works, Burdett-road, Bow, E.

WHY RUN THE SLIGHTEST RISK when Harper Twelvetrees' world-renowned WASHING MACHINES, CLOTHES-WRINGERS, or MANGLES, can be had for free trial at home, carriage paid to all parts? No charge for trial; no risk; no obligation to purchase if not approved; but if kept, easy weekly or monthly payments may be arranged. Harper Twelvetrees, 40, Finsbury Circus, E.C.

REMOVING or WAREHOUSING FURNITURE, &c. Application should be made to the BEDFORD PANTECHNICON COMPANY (Limited) for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required.—Address, Manager, 194, Tottenham-court-road, W.C.

BORWICK'S FOUR GOLD MEDAL BAKING POWDER makes Bread, Pastry, &c., light, sweet, and digestible. Sold everywhere in 1d., 2d., 4d., 1s., 2s. 6d., and 5s. packages, of which 600,000 are sold weekly.

TO THE DEAF.—The Rev. E. J. SILVERTON'S AURAL REMEDIES. Deafness relieved immediately, and cured ultimately. The Trumpet enables persons to hear at once, and the Medicine removes the cause of deafness. Thousands are being benefited.—Send for Papers and Testimonials to E. J. Silverton, Baptist Minister, Albert House, Pack-street, Nottingham.

EXCELSIOR GAS BATH, £5 10s. 0d., Eclipse Gas Range, with open fire, registered. Sole maker, G. SHREWSBURY, 59, Old Bailey, E.C. Factory, 98, Barrington-road, S.W.

BENNETTS AND BENNETTS'

HIGH-CLASS

PIANOS, HARMONIUMS, & ORGANS

Are supplied at Special Prices for Cash (saving from 25 to 50 per cent.).

Tone, Touch, and Style—Beautiful.

Mechanism, Improvements, and Construction—Perfect.

Opinions of Press, Testimonials, and Illustrated Catalogues gratis and post free.

86, GLOUCESTER ROAD, SOUTH KENSINGTON, LONDON, S.W.

PIANOFORTES, AMERICAN ORGANS, HARMONIUMS,

At wholesale prices (for cash). Pianofortes, 7 octaves compass, 18 guineas; American Organs, full compass, 10 guineas; Harmoniums, 3 stops, 6 guineas. All in elegant Walnut Cases. Warranted best make. Write for illustrated Price Lists and Testimonials to G. LINSTEAD, Manager,

COBDEN PIANOFORTE COMPANY,
18, EVERSHOLT STREET, CAMDEN TOWN,
LONDON, N.W.

ROYAL POLYTECHNIC.—Re-engagement of PROFESSOR PEPPER, for his Lecture on the CHEMISTRY OF THE SUN, with New and Magnificent Optical Experiments (for times of lecture see daily papers).—The CLAY AND THE POTTER, a most interesting Lecture by Professor GARDNER, illustrated by a skilled manipulator in the Potter's Art.—The TELEPHONE, its construction and principle, with acoustical experiments, by Mr. J. L. KING.—TORPEDO WARFARE and the OXY-HYDROGEN MICROSCOPE, by Mr. J. L. KING.—BULGARIA AND THE BULGARIANS, illustrated by Dissolving Views, by Mr. E. WILKIE.—CLEOPATRA'S NEEDLE, illustrated by about 50 Natural Photographs, by Mr. W. R. MAY.—HAYLING ISLAND, and A DAY IN LONDON, with beautifully painted Natural Photographs, by Mr. J. L. KING. Concluding at four and nine with the very successful adaptation by Mr. W. G. WILLS, of BUNYAN'S PILGRIM'S PROGRESS, given by Mr. H. PROCTOR.—Admission to the whole 1s., Reserved Stalls (including Admission) 2s. 6d. Open at twelve and seven. Carriages at five and ten.

DENOMINATION EXTENSION.

DESIGNS for CHAPELS and SCHOOLS, ARTISTIC and ECONOMICAL. Perfect in ACOUSTICS, WARMING, and VENTILATION.

WILLIAM PEACHEY, Architect, 36, Coney-street, York

TIDMAN'S SEA SALT.—Patronised by the Royal Family. Analysed and approved by Dr. Hassall. A daily bath prepared with this salt invigorates the system, fortifies the constitution, braces the nerves, and prevents cold. A teacupful must be dissolved in each gallon of water. Sold by Chemists and Druggists in bags and boxes. Beware of imitations.

TIDMAN'S SEA SALT should be used in every Nursery. Its wonderful strengthening powers are there exhibited in the most striking manner. For very young children the bath should be tepid. Sold in bags and boxes by Chemists and Druggists. N.B.—Particularly see that each packet bears our trade-mark.

PURE WATER.—THE LAST IMPROVEMENT. LIPSCOMBE and CO.'s PATENT SELF-CLEANING CHARCOAL FILTERS are three times more efficient and seven times more durable than any other. More than Three Hundred Thousand are in use. 44, Queen Victoria Street, and 69, Oxford Street. Removing from Temple Bar. Old Filters reconstructed.

KINAHAN'S LL WHISKY.

The Cream of Old Irish Whiskies.

Pure, mild, mellow, delicious, and most wholesome. Universally recommended by the Medical Profession. Dr. HASSALL says—"The Whisky is soft, mellow, and pure, well matured, and of very excellent quality."

20, GREAT TITCHFIELD STREET, W.

COAL.—COCKERELL'S COALS.—Best Wallsend, 25s. cash. Wallsend—Class B, 23s. cash; Best Inland, 23s. cash; Inland, Class B, 21s. cash Best Coke, 14s. Cash on delivery.

Central Office: 13, Cornhill.

COALS.—LEA and CO.'S BEST WALLSEND.—Hetton or Lambton, 25s.; Wallsend Seconds, 24s.; best Wigan, 23s.; best Silkstone, 23s.; best Stafford, 22s; new Silkstone, 22s.; Derby Bright, 20s.; Barnsley, 20s.; Kitchens, 19s.; Hartley, 18s.; Cobbles, 18s.; Nuts, 18s.; Steam, 20s.; Coke, 14s. per 12 sacks. Cash. Screened. Depôts: Highbury, N., Highgate, N.; Kingsland, E.; Great Northern Railway, King's-cross and Holloway, N.; South Tottenham, N.; 4 and 5, Wharves, Regent's Park-basin, N.W.; and 1, Wharf, Warwick-road, Kensington, W.

PAINLESS DENTISTRY.

MR. G. H. JONES,

SURGEON-DENTIST,

WILL be glad to forward a Pamphlet, gratis and post free, which explains the most unique system of the adaptation of artificial and extraction of natural teeth without pain, from his only London address—

57, GREAT RUSSELL STREET,
Opposite the British Museum.

NOTE.—Improved PRIZE MEDAL TEETH (London and Paris) are adapted in the most difficult and delicate cases, on a perfectly painless system of self-adhesion, extraction of loose teeth or stumps being unnecessary; and, by recent scientific discoveries and improvements in mechanical dentistry, detection is rendered utterly impossible, both by the close adjustment of artificial teeth to the gums and their life-like appearance. By this patented invention complete mastication, extreme lightness, combined with strength and durability, are insured, useless bulk being obviated; articulation is rendered clear and distinct. In the administration of nitrous oxide gas, Mr. G. H. Jones has introduced an entirely new process.

TESTIMONIAL.

My Dear Sir,—Allow me to express my sincere thanks for the skill and attention displayed in the construction of my Artificial Teeth, which renders my mastication and articulation excellent. I am glad to hear that you have obtained Her Majesty's Royal Letters Patent, to protect what I consider the perfection of Painless Dentistry. In recognition of your valuable services you are at liberty to use my name.

S. G. HUTCHINS.

By appointment Surgeon-Dentist to the Queen.
To G. H. Jones, Esq.

IMPORTANT TO FAMILIES REQUIRING MOURNING.

MESSRS. JAY, being in direct communication with the manufacturers of the goods they supply, save their customers all intermediate profits, and sell goods by the piece at wholesale prices.

TRAVELLING ASSISTANTS.

MESSRS. JAY have a staff of Assistants specially engaged to wait upon ladies at their homes, either in town or country, to submit goods for inspection, all of which are marked in plain figures, and sold at the same price as if purchased at the warehouse in Regent-street.

IMPROVED JANUS CORD.—Ladies who at this season of the year wear black habitually, will find JANUS CORD, at 1½ guineas the full-dress length, one of the most economical and best fabrics manufactured for dresses.

JAY'S,

THE LONDON GENERAL MOURNING WAREHOUSE,

REGENT STREET, W.

STEEL PENS, warranted quality, Manufactured by GEORGE W. HUGHES, 56, ST. PAUL'S-SQUARE, BIRMINGHAM. THE GALVANISED PEN, No. 413; EXTRA STRONG METAL SKEDADDLE, No. 3-6; OLD ENGLISH PEN, No. 61; BANK OF ENGLAND PEN, No. 48; COMMERCIAL PEN, No. 355; BANK PEN, No. 356; SPHYNX PEN, No. 9; SCHOOL PEN, No. 347; and BUSINESS PEN, No. 453, give universal satisfaction. Maker of JOSEPH RUDHALL and CO.'S PATENT FOUNTAIN PEN, ENGROSSING PEN, No. 36, and SILVER STEEL PEN, No. 320.

Sample Box, assorted kinds, for Seven Stamps.

THE BEST

SPRING MEDICINE,

KAYE'S WORSDELL'S PILLS.

SOLD EVERYWHERE.

CROSSE & BLACKWELL, Purveyors to the Queen, SOHO SQUARE, LONDON, guarantee the purity of all articles of their manufacture.

PURE MALT VINEGAR of uniform strength and flavour, in Imperial pint and quart bottles.

PURE PICKLES in MALT VINEGAR.

CAPT. WHITE'S ORIENTAL PICKLES, an exquisite compound of sweets and sours.

SAUCES for FISH, GAME, &c.

POTTED MEATS and FISH in fancy tins and jars

MOCK TURTLE, OX-TAIL, HARE, GRAVY, JULIENNE, and MULLIGATAWNY SOUPS.

JAMS and ORANGE MARMALADE made from fresh Fruit and with refined Sugar only.

CALVES'-FEET JELLY in bottles, Orange, Lemon, Madeira, and Vanilla flavours

FLAVOURING ESSENCES, distilled from the fresh Fruits and Spices, Orange, Lemon Vanilla, Almond, Ginger, Mace, &c., &c.

CROSSE & BLACKWELL'S Genuine Manufactures *bear their names and address on the labels*, and may be obtained of Grocers and Italian Warehousemen throughout the world.

HEAL & SON'S

SOMMIER ELASTIQUE PORTATIF

is the best Spring Mattress yet invented.

HEAL & SON, BEDSTEAD, BEDDING, AND BEDROOM FURNITURE MANUFACTURERS, 195, 196, 197, 198, TOTTENHAM COURT ROAD, LONDON, W.

[Catalogue Post Free.

McCALL'S
PAYSANDU OX TONGUES.

SOLD BY ALL GROCERS.

HEALTHY SKIN AND GOOD COMPLEXION.

PEARS'S TRANSPARENT SOAP

IS THE BEST FOR THE

TOILET, NURSERY, AND SHAVING.

Recommended in the "Journal of Cutaneous Medicine," by the Editor,

MR. ERASMUS WILSON, F.R.S.,

USED BY

THE ROYAL FAMILY,

AND SOLD BY CHEMISTS AND PERFUMERS EVERYWHERE.

DR. J. COLLIS BROWNE'S CHLORODYNE.

THE ORIGINAL AND ONLY GENUINE.

CHLORODYNE is admitted by the Profession to be the most wonderful and valuable remedy ever discovered.

CHLORODYNE is the best remedy known for Coughs, Consumption, Bronchitis, Asthma.

CHLORODYNE effectually checks and arrests those too-often fatal diseases—Diphtheria, Fever, Croup, Ague.

CHLORODYNE acts like a charm in Diarrhœa, and is the only specific in Cholera and Dysentery.

CHLORODYNE effectually cuts short all attacks of Epilepsy, Hysteria, Palpitation, and Spasms.

CHLORODYNE is the only palliative in Neuralgia, Rheumatism, Gout, Cancer, Toothache, Meningitis, &c.

From W. VESALIUS PETTIGREW, M.D.

"I have no hesitation in stating that I have never met with any medicine so efficacious as an Anti-Spasmodic and Sedative. I have used it in Consumption, Asthma, Diarrhœa, and other diseases, and am perfectly satisfied with the results."

"Earl Russell communicated to the College of Physicians that he received a despatch from Her Majesty's Consul at Manilla, to the effect that Cholera has been raging fearfully, and that the ONLY remedy of any service was CHLORODYNE."—See Lancet, 1st December, 1864.

CAUTION.—BEWARE OF PIRACY AND IMITATIONS.

CAUTION.—Vice-Chancellor Sir W. PAGE WOOD stated that Dr. J. COLLIS BROWNE was, undoubtedly, the Inventor of CHLORODYNE; that the story of the defendant, FREEMAN, was delibcrately untrue, which, he regretted to say, had been sworn to.—See Times, 13th July, 1864.

Sold in bottles at 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. each. None is genuine without the words "Dr. J. COLLIS BROWNE'S CHLORODYNE" on the Government stamp. Overwhelming Medical Testimony accompanies each bottle.

SOLE MANUFACTURER—J. T. DAVENPORT, 33, Great Russell Street, Bloomsbury, London.

PEPPER'S QUININE and IRON TONIC Purifies and Enriches the Blood.

PEPPER'S QUININE and IRON TONIC Strengthens the Nerves and Muscular System.

PEPPER'S QUININE and IRON TONIC Promotes Appetite and Improves Digestion.

PEPPER'S QUININE and IRON TONIC in Scrofula, Wasting Diseases, Neuralgia, Sciatica, Indigestion, Flatulence, Weakness of the Chest, and Respiratory Organs, Ague, Fevers of all kinds.

PEPPER'S QUININE and IRON TONIC thoroughly Recruits General Bodily Health and induces a proper healthy condition of the Nervous and Physical Forces.

Is sold by Chemists everywhere, in capsuled bottles, 4s. 6d., next size 11s., and in stone jars 22s. each.

CRACROFT'S ARECA NUT TOOTH PASTE.—By using this delicious Aromatic Dentrifice, the enamel of the teeth becomes white, sound, and polished like ivory It is exceedingly fragrant, and specially useful for removing incrustations of tartar on neglected teeth. Sold by all Chemists. Pots, 1s. and 2s. 6d. each. (Get Cracroft's.)

LOCKYER'S SULPHUR HAIR RESTORER will completely restore in a few days grey hair to its original colour without injury. It effects its object satisfactorily, producing a perfectly natural colour; thoroughly cleanses the head from scurf, and causes the growth of new hair. Sold everywhere by Chemists and Hairdressers in large bottles at 1s. 6d. each.

LOCKYER'S SULPHUR HAIR RESTORER.—For restoring the colour of the hair.

TARAXACUM and PODOPHYLLIN.—A fluid combination for Derangement of the Liver, particularly when arising from slight congestion. By gently stimulating the action of the liver and slightly moving the bowels, the heavy, drowsy feeling, with sensations of fulness, often headache, pain beneath the shoulders, at the chest after eating, unpleasant taste in the mouth, and other indications of dyspepsia are removed. Taraxacum and Podophyllin is much safer than calomel or blue pill for removing bile.—Prepared in the Laboratory of J. PEPPER, 237, Tottenham Court road, London, whose name must be on the label. Bottles, 2s. 9d. and 4s. 6d. each. Sold by all Chemists.

"ARCHIMEDEAN" LAWN MOWER will cut long or wet grass (as well as short and dry) without clogging. Is extremely light in draught, simple in construction, and not likely to get out of order. It can be used with or without Grass Box. Warranted to give satisfaction.

"ARCHIMEDEAN" LAWN MOWER "is the quickest, most simple, and most efficient Mower ever used."—Gardeners' Chronicle.

"ARCHIMEDEAN" LAWN MOWER is especially adapted for Cutting Slopes, Steep Embankments, under Shrubs, and close up to Trees, &c.

"ARCHIMEDEAN" LAWN MOWER. PRICES FROM TWENTY-FIVE SHILLINGS. Delivered carriage free to all stations. Illustrated catalogue and Testimonials post free on application.

"ARCHIMEDEAN" LAWN MOWER. WILLIAMS & CO., LIMITED, Manufacturers and Patentees.

SELLING AGENTS:—

JOHN G. ROLLINS & CO., Old Swan Wharf, Thames Street, London.

WALTER CARSON & SONS, La Belle Sauvage Yard, Ludgate Hill, London; and 21, Bachelor's Walk, Dublin.

RYDE, ISLE OF WIGHT.

HOPGOOD & CO.'S NUTRITIVE and SEDATIVE HAIR CREAM has the Testimony of EMINENT PHYSICIANS to its "surprising" and "unfailing success." Sold by Chemists and Perfumers. Also Sedative and Cold Cream, 6d., 1s., and 2s 6d.

Pamphlet, post free for 6d. in stamps.

EXTRAORDINARY CURES of PARALYSIS, THREATENED PARALYSIS, RHEUMATISM, INDIGESTION, and various other Complaints, by means of "HALSE'S GALVANIC APPARATUS."

From Mr. Halse, 40, Addison-road, Kensington.

LEA AND PERRINS' WORCESTERSHIRE SAUCE.

In consequence of Spurious Imitations of

LEA & PERRINS' SAUCE,

which are calculated to deceive the Public, LEA & PERRINS have adopted

A NEW LABEL,

bearing their Signature—

Lea & Perrins

which signature is placed on every bottle of

Worcestershire Sauce,

and without which none is genuine.

*** *Sold wholesale by the Proprietors, Worcester; Crosse and Blackwell, London; and Export Oilmen generally. Retail, by dealers in Sauces throughout the World.*

GENTLEMEN desirous of having their Linens dressed to perfection should supply their Laundresses with the

"GLENFIELD STARCH,"

Which imparts a brilliancy and elasticity gratifying to the wearer.

WILLS' BEST BIRD'S-EYE.

This Tobacco is now put up in 1 oz. Packets in addition to other sizes, the label being a reduced fac-simile of that used for the 2 oz. Packets. Also in Cigarettes, in boxes of 10 each, bearing the Name and Trade Mark of

W. D. & H. O. WILLS, Bristol and London.

HOOPING COUGH.

ROCHE'S HERBAL EMBROCATION.—The celebrated Effectual Cure without internal Medicine. Sole Wholesale Agent, Edwards, 157, Queen Victoria-street (late of 38, Old Change), London. Sold by most Chemists. Price 4s. per bottle.

DR. ROOKE'S ORIENTAL PILLS AND SOLAR ELIXIR.

These well-known family medicines have had a continually increasing sale throughout the United Kingdom and the British Colonies since their first introduction in 1836, and are especially noted for their strengthening and restorative properties. Hence their invariable success in the relief and cure of Indigestion, Liver Complaints, Asthma and Bronchiti Pulmonary Consumption, Rheumatism, Gout, Scrofula General Debility, and all Diseases of the Nervous System whether arising from sedentary mode of life, unhealthy occupation, insalubrious climate, or other cause whatsoever.

The Oriental Pills are sold in boxes at 1s. 1½d. and 4s. 6d. each. The Solar Elixir in bottles at 4s. 6d. and 11s. each. Both to be obtained of all Chemists

"DR. ROOKE'S ANTI-LANCET.

All who wish to preserve health and thus protong life should read Dr. Rooke's "Anti-Lancet," or "Handy Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book, the late eminent author Sheridan Knowles observed:—"It will be an incalculable boon to every person whocan read and think."

CROSBY'S BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases, instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

DR. ROOKE'S TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest.

Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all respectable chemists, and wholesale by Jas. M. Crosby, Chemist, Scarborough.

*** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

DODD'S GOUT PILLS. IMMEDIATELY RELIEVE GOUT, RHEUMATISM, SCIATICA, NEURALGIA, LUMBAGO, &c., &c. 1s. 1½d., 2s. 9d., and 4s. 6d., of all Chemists, or post free for 15, 33, or 54 stamps, of DODD and PYWELL 244, WESTMINSTER ROAD.

DODD'S PULMONIC COUGH SYRUP. The most agreeable Remedy for COUGHS, COLDS, ASTHMA, BRONCHITIS, AND ALL THROAT IRRITATIONS Invaluable to Public Speakers and Singers. 1s. 1½d. and 2s. 9d. per bottle, of all Chemists.

COMPRESSED TEA.

Dry Tea subjected to Hydraulic Pressure contains 25 per cent. more strength than loose Tea.
The aroma more thoroughly extracted.

Ready weighed into quarter-pound blocks, and subdivided again into half and quarter ounces, thus insuring exactitude in giving out to servants.

Compressing Tea reduces the bulk 50 per cent, thus effecting a considerable saving in stowage space, and thereby reducing the freight.

Supplied in Bond for Exportation or Ship's Stores. Invaluable to Travellers, Tourists, Hotel Proprietors, Public Institutions, Squatters, Backwoodsmen, &c.

COMPRESSED TEA.

THE COMPRESSED TEA COMPANY (LIMITED), 36, Southwark Street, London, S.E.
Bonded Warehouse, Butler's Wharf.

AMERICAN CENTENNIAL EXHIBITION—PRIZE MEDAL.

FRY'S COCOA.

Fry's Celebrated Caracas Cocoa, 1s. 4d. per lb.

BEST FOOD FOR INFANTS.

The Most Perfect Substitute for Healthy Mother's Milk.

Supplied to the Royal Nurseries and containing the Highest Amount of Nourishment in the Most Digestible and Convenient Form.

SAVORY & MOORE, 143, NEW BOND STREET LONDON.

SOLD BY CHEMISTS, &c., EVERYWHERE.

PEW FURNITURE.

THOS. BROWN and SON, Church Furnishers, 14, Albert-street, Manchester. CUSHIONS, HASSOCKS, SEAT MATS. Estimates and Contracts Free.

PERRY and CO.'S Best Quality J PENS, 1s. 6d. per gross; Perry and Co.'s Raven Black J Pens, 1s. 6d. per gross; Perry and Co.'s Gilt J Pens, 3s. per gross. These Pens are well known for the soft and easy nature of their writing. Sold by all Stationers.

PERRY and CO.'S UNIVERSAL SCHOOL PENS, for Large, Round, or Small Hand, One Shilling per gross. Superior Qualities of School Pens, 2s. 6d. 3s. 6d. per gross. These Pens are well worth the attention of all Schools, and they can be ordered through any Stationer.

PERRY and CO.'S PATENT COPYING INK PENCIL for Writing and Copying Letters without the use of Inkstand, Pen, or Copying Press, 6d. each, or post free 7d. Box of Leads, 6d. each. Sold by Stationers.

PERRY and CO.'S ILLUSTRATED PRICE CURRENT, containing more than 500 Woodcuts of ARTICLES suitable for SALE by Stationers and Fancy Repositories. Post free on receipt of trade card and 6d. in stamps.

PERRY and CO., Sole Makers and Vendors of the STOCKWELL CIGAR LIGHTER.—This clever and useful invention is now Ready for Sale, price 2s. Sold by all Tobacconists.—Wholesale, 19 and 20, Holborn-viaduct, London.

PERRY and CO.'S AMERICAN DRAWING SLATE.—The Tammany Bank. The Novelty Bank. The Rotating Transparent Slate. Stationers' Hardware.—Wholesale and Export, 19 and 20, Holborn-viaduct, London.

PERRY and CO.'S LAST NOVELTY.—The HOLBORN VIADUCT PEN.—This Pen is certainly the best ever offered to the Public at the price—viz., 1s, per gross. Sold by all Stationers.—Wholesale and Export, 19 and 20, Holborn-viaduct, London.

PERRY and CO.'S PATENT MANUGRAPH, capable of giving fifty copies from a single original letter, drawing, sketch, plan, &c. The copies are taken in an ordinary copying press by a process so simple that any boy or girl can work it. Price, with ink and supply of paper, letter size, 17s. 6d. Sold by Booksellers and Stationers.—Wholesale, 19 and 20, Holborn-viaduct.

"FOR the BLOOD is the LIFE."—See Deuteronomy, chap. xii., verse 23.

CLARKE'S WORLD-FAMED BLOOD MIXTURE,

The GREAT BLOOD PURIFIER and RESTORER,

For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and sores of all kinds, it is a never-failing and permanent cure.

It Cures Old Sores,
Cures Ulcerated Sores on the Neck,
Cures Ulcerated Sore Legs,
Cures Blackheads, or Pimples on the Face,
Cures Scurvy Sores,
Cures Cancerous Ulcers,
Cures Blood and Skin Diseases,
Cures Glandular Swellings,
Clears the Blood from all Impure Matter,
From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

Thousands of Testimonials from all parts.

Sold in bottles, 2s. 6d. each, and in cases containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 30 or 132 stamps by

F. J. CLARKE, Chemist, High Street, Lincoln.
Wholesale—All Patent Medicine Houses.

DINNEFORD'S MAGNESIA.

The Medical Profession for over Forty Years have approved of this pure solution as the best remedy for

ACIDITY of the STOMACH, HEARTBURN, HEADACHE, GOUT, and INDIGESTION,

and as the safest Aperient for Delicate Constitutions, Ladies Children, and Infants.

DINNEFORD'S MAGNESIA.

SAMUEL BROTHERS'

SPRING CLOTHING

FOR GENTLEMEN, YOUTHS, & BOYS.

65 AND 67, LUDGATE HILL, E.C.

Messrs. SAMUEL BROTHERS, having completed in all the Departments of their Establishment the necessary arrangements for the SPRING SEASON, beg respectfully to announce that the NEW GOODS are now ready for inspection.

SPRING SUITS.

BUSINESS, MORNING, AND TRAVELLING.

CLASS A	B	C	D	E	F	G	H	I
36s.	42s.	50s	59s.	75s.	81s.	94s.	102s.	116s

VISITING, FROCK, AND CLERICAL.

—	—	—	68s.	83s.	91s.	104s.	112s.	130s

EVENING DRESS.

—	—	—	64s.	78s.	86s.	99s.	107s.	121s

SPRING COATS.

BUSINESS, MORNING, AND TRAVELLING.

17s 6d	21s.	28s.	33s.	42s.	45s	55s.	60s.	70s

VISITING, FROCK, AND CLERICAL.

—	—	—	42s.	50s.	55s.	65s.	70s.	84s.

EVENING DRESS.

—	—	—	38s.	45s.	50s.	60s.	65s.	75s.

SPRING OVERCOATS.

DRIVING, WALKING, AND CLERICAL.

21s.	28s.	33s.	42s.	50s.	55s.	65s.	70s.	84s

SPRING AND SUMMER.

21s.	28s.	33s.	42s.	50s.	55s.	—	—	—

"ULSTER" AND TRAVELLING.

30s.	42s.	50s.	60s.	70s.	75s.	84s.	—	—

SPRING TROUSERS.

Tweeds, Doeskins, and every New Texture.

12s. 6d	13s.	14s.	17s. 6d.	22s.	24s.	26s.	28s.	30s.

WAISTCOATS.

Thibet, Drills, Tweeds, Superfines, &c.

7s.	8s.	.	8s 6d	11s.	12s.	13s.	14s.	15s.

BOYS' SUITS.

The "WEAR-RESISTING" FABRICS.

16s.	20s.	24s.	28s.	31s.	36s.	40s.	—	—

Prices of Boys' Suits vary according to height.

The "WEAR-RESISTING" FABRICS (REGD.)

Are remarkable for their extremely durable qualities, resisting the hard wear of Youths and Boys to an extent ultimately resolving itself into an important economy in domestic expenditure. These Fabrics are equally serviceable for GENTLEMEN'S MORNING or TRAVELLING SUITS. Patterns Post Free.

SAMUEL BROTHERS,

SYDENHAM HOUSE, 65 AND 67 LUDGATE HILL, E.C.

PIANOFORTES.

EAVESTAFF'S STUDENTS' PIANOFORTE, £20. Seven Octaves. Plain and substantial.

EAVESTAFF'S DRAWING-ROOM MODEL, Twenty-eight Guineas. In Italian Walnut. Trichord.

Instruments Tuned, Repaired, and taken in Exchange on Liberal Terms.

F. EAVESTAFF, 56, JERMYN STREET, St. James's.

JOHN HEATH'S CLERICAL PEN.

No. 1,885, with "*straight cut points*," specially designed for the work of the study. 1s. per box of four dozen, of any Stationer, or by post for 13 stamps.
GEORGE STREET.
BIRMINGHAM.

THE GEM PORTABLE COOKING STOVE requires no Brickwork, and is a Cure for Smoky Chimneys. For Warmth, Comfort, and Economy it has no equal. A Lady writes: "It is the most wonderful little stove ever invented; one scuttle of coal lasts three days!" Price, 24 inches, with oven, 45s.; 30 inches, with oven and boiler, 65s. These and other sizes constantly in stock.—BROWN and GREEN (Limited), Manufacturers, 72, Bishopsgate-street Within, and Luton, Bedfordshire.

POSSESSING ALL THE PROPERTIES OF THE FINEST ARROWROOT.

BROWN AND POLSON'S CORN FLOUR

HAS

Twenty Years' World-wide Reputation,

AND IS UNEQUALLED FOR UNIFORMLY SUPERIOR QUALITY.

STORY, G. M. and H. J.,

CABINET MAKERS and	UPHOLSTERERS,
WHOLESALE and	EXPORT.
WAREHOUSES,	LARGEST IN CITY,
COLEMAN STREET and	LONDON WALL.
PATENT	COMBINATION
BEDSTEAD and	SPRING MATTRESS.
CHEAPEST and	BEST
EVER OFFERED to the	PUBLIC.
PRICE from	15s.
COLLEGES,	CAMPS,
COLONIES,	COTTAGES,
HOSPITALS,	HOTELS,
INSTITUTIONS,	LODGINGS.
BILLIARD DINING TABLES,	
BAGATELLE BOARDS.	
DESIGNS on	APPLICATION.
IMMENSE STOCK of	FURNITURE.
COLEMAN ST., 1A, 2, and 2A;	33, LONDON WALL.

STORY, G. M. and H. J.

DR. NICHOLS'

FOOD of HEALTH.

Nutritious and Delicious.
A Breakfast and Supper Dish.
Invaluable for persons with weak digestions.
A perfect Diet for Children.
Prevents the need of aperients.
Purifies the Blood.
The price places it within the reach of all.
Eightpence per pound. Sold Everywhere.
Sold by Chemists and Grocers.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT

WHITE'S MOC-MAIN PATENT LEVER TRUSS COMPANY, LIMITED.

WHITE'S MOC-MAIN LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette.*

Recommended by the following eminent Surgeons:—Sir William Fergusson, Bart., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blizard Curling, Esq., F.R.C.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer,

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s 6d. Postage, free.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d. Postage, free.

Price of an Umbilical Truss, 42s. and 52s. Postage, free.

Post Office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS, KNEE-CAPS, &c.—The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage, free.

John White, Manufacturer, 228, Piccadilly, London.

COMPLETE IN TWO VOLUMES. 23RD EDITION.

Price, cloth, 24s., or handsomely bound in morocco, £2 2s.

DR. FARRAR'S LIFE OF CHRIST.

"We do not hesitate to say that the amount of illustrative matter thus accumulated is by far the richest that has been offered to the English public. . . . Dr. Farrar's book has filled extremely well what has hitherto been a void in English theological literature."—Academy.

"Regard the book from whatever point of view we may, it stands almost alone as a *Life* of Christ, both in beauty of style and in completeness."—Standard.

CASSELL, PETTER, & GALPIN, London; and all Booksellers.

Just Published, demy 8vo, 500 pp., price 12s.,

THE CHIEF ACTORS IN THE PURITAN REVOLUTION.

By PETER BAYNE, M.A.

"We commend the book to our readers. . . . . Mr. Bayne, even where we differ from him, is always suggestive, and his work is a very welcome addition to the literature of the subject."—Spectator.

"Mr. Bayne has discharged his duty with marked success. He has evidently studied all the best sources of information with great care. . . . He writes with great power and brilliancy. The biographical essays are interesting from beginning to end, and give one a clear insight into the leading thoughts that agitated the Puritan age. . . . The book may be heartily recommended as one of genuine merit and real interest, both as to matter and style."—Scotsman.

"Its careful research, its philosophic tone, its grasp of principles, its unaffected fairness, and keen penetration into motives, no less than its occasionally powerful pictures and its finished style, give it a claim to a place in every library beside the works of Carlyle, Macaulay, Masson, and Stoughton, to supplement or to correct them."—British Quarterly for April.

STUDIES IN ENGLISH LITERATURE.

By PETER BAYNE, M.A.

Now appearing in

The Literary World.

Published every Thursday. Price One Penny.

London: James Clarke and Co., 13 and 14, Fleet-street

Now Ready, fcap. 8vo, price 2s. 6d.,

A DAY WITH CHRIST.

New Edition, with New Preface.

By the Rev. SAMUEL COX, Author of "Salvator Mundi."

Just Ready, crown 8vo, price 3s. 6d.,

LETTERS TO THE PERPLEXED.

By the Rev. H. H. DOBNEY.

London: James Clarke and Co., 13 and 14, Fleet-street.

Now Ready, Fifth Thousand, Revised and Enlarged, Price 1s.

THOUGHTS ON THEISM: with Suggestions towards a Public Religious Service in Harmony with Modern Science and Philosophy.

"An ably-written pamphlet has lately been published by Messrs. Trübner. . . . It is reverent in tone, discriminating in judgment, and catholic in spirit. . . . It discusses a question of great interest and importance. . . . A hearty, inspiring, religious service, one in harmony with modern thought and science, is a great want in both church and chapel."—The Inquirer.

"The compilers of this able and suggestive treatise have recognised and endeavoured to meet a manifest need of the times."—Sussex Daily News.

London: Trübner and Co., Ludgate Hill.

Ready immediately.

TENT WORK in PALESTINE. By CLAUDE R. CONDER, R.E. This work is intended not as an instalment of the scientific memoirs but as a popular account of the Great Survey of Western Palestine, and a description such as no other but the officer in command of the expedition could write of Palestine as it is. The work is issued by the Committee of the Palestine Exploration Fund in the hope that it will be found abundant in illustrations of Sacred History.

In Two Volumes, with Thirty original Woodcuts from drawings made by the author. Price 24s. London: R. Bentley and Son.

It has been resolved by the Committee that clergymen shall be placed on the same footing as subscribers, who are entitled to receive the Work at 17s. 6d., carriage paid, but only by application to the Secretary, 11 and 12, Charing Cross.

With Outline Illustrations, by H. I. A. MILES.

Each Volume handsomely bound in cloth, bevelled boards, gilt edges.

THE CLOUD and the STAR. By the Hon. Mrs. C. HOBART, Author of the "Changed Cross." 1s. 6d. [2nd Edition.

LITTLE LAYS for LITTLE LIPS. 1s. 6d. Containing contributions by S. F. Alexander, H. Bonar, J. H. Ewing, A. S. Gatty, Mary Howitt, and others. [4th Edition.

THE OLD, OLD STORY. 1s. 6d.

"A universal favourite. Fittingly illustrated by some very graceful and simple drawings in outline."—Guardian.

DEARE CHILDE. A Village Idyll. By the Rev. S. J. STONE, M.A. 1s. 6d. A poem on the death of a little child, which will be found a most appropriate present. [2nd Edition.

THE CHANGED CROSS. By the Hon. Mrs. C. HOBART. 1s. 6d. [14th Edition.

"The exquisite illustrations are a poem in themselves."—C. E. Sunday School Magazine.

"Illustrated in a style not unworthy of the poetry."—Standard.

THE KING in HIS BEAUTY, and other POEMS. By F. C. ARMSTRONG. 1s. 6d. [2nd Edition.

London: W. Wells Gardner, 2, Paternoster Buildings, E.C.

Now ready,

INSPIRED ETHICS: a Revised Translation and Topical Arrangement of the Entire Book of Proverbs. Price 1s. 6d., post free. By Dr. JOHN STOCK, Huddersfield.

"Dr. Stock has carried a happy idea into execution. The revision is wisely limited to cases of apparent necessity, and the arrangement under heads of Solomon's biting sentences is most useful. The heads have often an interpretative value."—Church Review.

"Of Dr. Stock's translation of the Proverbs we can speak in terms of cordial approbation. It is a decided improvement on the Authorised Version, and preserves better the spirit of the original Hebrew. The classification of the Proverbs into seven separate groups, with sub-divisions according to their subjects, is a capital idea, and the author has evidently bestowed great pains upon it. A student of this little volume will find it fruitful in suggestions."—Baptist Magazine.

"We were not aware, we frankly confess, that the Book of Proverbs contained topics so diversified and numerous."—United Methodist, Free Church Magazine.

"Dr. Stock's parenthetic expositions will be a great convenience to all Biblical students, and a boon to those who, with limited time, have in the many fields of Christian toil to deal with these subjects. Our readers should get it."—Lay Preacher.

"This little book is worthy of a very wide circulation."—The Christian.

"To the teacher or preacher this book is a boon."—Gospel Herald.

"The arrangement is elaborate, and must have involved much careful thought."—Sword and Trowel.

"This book will be a considerable suggestive help in the study of the Book of Proverbs, and valuable as a complete concordance to the subjects of the Proverbs."—Baptist Messenger.

"This revised translation and judicious classification of Solomon's Proverbs is likely to promote familiarity with their meaning, appreciation of their worth, and skill in their use."—Evangelical Magazine.

Elliot Stock, 62, Paternoster-row, London, E.C.

ST. LEONARD'S, HASTINGS.

TUDOR HOUSE BOARDING ESTABLISHMENT, 50, WARRIOR SQUARE.

Select Board and residence in a Minister's house. Home comforts.

For terms, address Mrs. J. R. Jenkins.

BIBLICAL COMMENTARIES

PUBLISHED BY

WILLIAM COLLINS, SONS, AND CO.

C. H. SPURGEON says:—

"I think it the BEST COMMENTARY upon the whole Bible which has been issued WITHIN THE LAST FIFTY YEARS, and I should be very sorry to be deprived of the pleasure of consulting it."

THE

LIBRARY COMMENTARY,

Critical, Experimental, and Practical,

ON THE OLD AND NEW TESTAMENTS.

BY THE

Rev. Dr. JAMIESON, Glasgow; Rev. A. R. FAUSSET, York; and Rev. Dr. D. BROWN, Aberdeen.

Six Vols., medium 8vo, cloth lettered	£3 12 0
Or Separately, as under:—	
Vol. I. GENESIS TO DEUTERONOMY. 8vo, cloth ...	0 14 0
Vol. II. JOSHUA TO ESTHER. 8vo, cloth	0 14 0
Vol. III. JOB TO ISAIAH. 8vo, cloth	0 14 0
Vol. IV. JEREMIAH TO MALACHI. 8vo, cloth ...	0 14 0
Vol. V. MATTHEW TO JOHN. 8vo, cloth	0 14 0
Vol. VI. ACTS TO REVELATION. 8vo, cloth ...	0 14 0
Half-bound morocco, gilt edges, 6 vols.	4 16 0
Half-bound calf, red edges, 6 vols.	4 16 0
Turkey morocco, flexible, gilt edges, 6 vols.	6 0 0

"A really standard work. We consult it continually, and with growing interest. Mr. Fausset's portion strikes us as being of the highest order."—*Commenting and Commentaries*, by C. H. SPURGEON, p. 40.

"The most practical, suggestive, orthodox, and scientific which has ever been published in this country."—Rev. NORMAN MACLEOD, D.D.

"We are of opinion that Dr. Brown's is the best Explanatory Commentary on the Gospels for English readers that has yet appeared."—*Nonconformist.*

"We commend it to our readers with peculiar earnestness. It is beautifully printed and wondrously cheap."—*Freeman.*

THE

STUDENTS' COMMENTARY,

With Text in Full, Critical and Explanatory.

By JAMIESON, FAUSSET, and BROWN.

In Four Vols., fscp. 8vo, cloth	0 14 0
Or Separately, as under:—	
OLD TESTAMENT, GENESIS TO ESTHER. Fscp. cloth	0 3 6
——— JOB TO MALACHI. Fscp. cloth	0 3 6
NEW TESTAMENT, MATTHEW TO ROMANS. Fscp. cloth	0 3 6
——— CORINTHIANS TO REVELATION. Fscp. Cloth	0 3 6
Half-bound morocco, gilt edges, 4 vols.	1 3 0
Half-bound calf, red edges, 4 vols.	1 3 0
Also Four Volumes Bound in Two, as under:—	
Half-bound morocco, gilt edges	1 0 0
Turkey morocco, circuit, gilt edges	1 7 0

"This edition will be prized by our common people above any other Commentary that has ever been issued from the press."—Rev. Principal CANDLISH, Edinburgh.

THE

PORTABLE COMMENTARY,

Critical and Explanatory, without the Text.

By JAMIESON, FAUSSET, and BROWN.

Two Vols., post 8vo, cloth	0 15 0
Or Separately, as under:—	
OLD TESTAMENT, GENESIS TO MALACHI. 8vo, cloth	0 7 6
NEW TESTAMENT, MATTHEW TO REVELATION. 8vo cloth	0 7 6
Half-bound morocco, gilt edges, 2 vols.	1 0 0
Half-bound calf, gilt edges, 2 vols.	1 0 0
Turkey morocco, gilt edges, 2 vols.	1 8 0
Turkey morocco, circuit, gilt edges, 2 vols.	1 7 0

"The 'Portable Commentary,' two volumes, cloth, for fifteen shillings, contains the critical and explanatory remarks of Messrs. Jamieson, Fausset, and Brown, without the text, and consequently is all the cheaper for the student to buy. It is too condensed to be all that one could wish for; but still it is wonderfully full of matter for the price, and will serve a poor man's turn exceedingly well till he can afford to buy the 'Library Commentary,' which is a book for Doctors of Divinity and others who have complete libraries; in fact, a standard work, and invaluable."—C. H. SPURGEON, in *Sword and Trowel.*

WILLIAM COLLINS, SONS, AND CO.,

LONDON, GLASGOW, AND EDINBURGH.

A NEW BIBLE CYCLOPÆDIA.

On the 25th of May will be published, Part I., price 1s., quarto size.

The ENGLISHMAN'S CRITICAL and EXPOSITORY

BIBLE CYCLOPÆDIA.

Written by the Rev. A. R. FAUSSET, A.M.,

Joint Author of the "Critical and Experimental Commentary."

Embellished with a Series of Steel Plates, and about 1,000 *Illustrative Woodcuts.*

THE aim of this work is to put within the reach of all Bible Students, learned and unlearned alike, the fruits of Modern Criticism and research, and at the same time to set forth, briefly and suggestively, those doctrinal and experimental truths which the Written Word itself contains. It will be found, when complete, a storehouse of Scriptural information in a most compact and accessible form.

Prospectuses on application, or will be sent post free.

London: JAMES SANGSTER & CO., Paternoster Row.

Published by W. R. WILLCOX, at No. 18, Bouverie Street, London; and Printed by R. K. BURT and Co., Wine Office Court, Fleet Street, London.—Wednesday, May 15, 1878.

SUPPLEMENT TO THE NONCONFORMIST.

VOL. XXXIX.—NEW SERIES, No. 1694. LONDON: WEDNESDAY, MAY 15, 1878. GRATIS.

THE CONGREGATIONAL UNION MEETINGS.

(From our own Correspondent.)

The Leicester Conference discussion had a perceptible effect on the second sitting of the Congregational Union. It drew such an attendance as has never been seen before on the Friday. It brought both members and visitors early, and it quickly cleared out of the way the minor matters which usually occupy an hour or so at the beginning of the sitting. The resolution on the fiftieth anniversary of the repeal of the Test and Corporation Acts, and the presentation of the ladies' memorial to ministers expressing a hope that they would become total abstainers, stood in the way of the more engrossing topic a very short time indeed.

Before the resumption of the debate, the chairman, to prevent misconception, said that Mr. J. A. Scott, whom he had quoted on Tuesday, held the evangelical truths for which they contended, with singular force and clearness. He also expressed thankfulness for the dignity, self-control, and charity which had characterised the discussion thus far, and hoped that the assembly would be in the same mind to the end. Dr. Raleigh resumed the debate in a speech full of clever points, well put. He said that the debate had really been begun by the chairman, and, whether right or wrong, that was a novelty. He (Dr. Raleigh), however, did not complain, since if they appointed such a man as chairman they must take him as he was; only those parts of his address which dealt with this subject should be regarded but as so much argument, and be dealt with as any other argument. The chairman had enunciated every item of evangelical faith named in the resolutions—why should he object to the Union as a body doing the same? a question answered by loud cheers. The chairman might speak, and the secretary, and Dr. Parker—who might be regarded as "an extraordinary director"—a sally received with loud laughter—but the whole body must be silent, lest somebody's liberty should be infringed! "I want," said the Doctor, "free speech all round, and to have the testimony of the body when it is needed." They stood where their fathers stood, and the dread of imposing a creed was not worth consideration. The historic testimony they were going to make was like the old poles set up in the mountain roads of Scotland, to keep travellers straight, and which were especially useful in misty weather—another sally much enjoyed by the meeting. Faith was as needful as attachment to liberty. He admitted that some of the committee at one time thought that something like Dr. Parker's proposal would serve; but the more they heard of the feeling of the country, the more they felt that nothing short of the resolution would suffice. He added that all the members of the committee stood by them; but the secretary having corrected him, he withdrew the statement, and said that there had been a small minority against them, though they had acted chivalrously in the matter. What they wished done was due to truth and justice and to the interests of revealed religion.

After the Chairman had, in reply to Dr. Raleigh, said that he had taken an unusual course because the occasion was unusual, and had alluded to his own sufferings for efforts in the cause of freedom, Mr. Ackland spoke, he being the only layman who took part in the discussion. He asked if uneasiness had not been increased by the action of the Union, which question was answered by both "Yes" and "No"; and also why they could not let it alone? Was the Leicester Conference going to destroy Divine truth? Both the resolutions and the amendment were a new point of departure, and there was danger that action would follow. He strongly deprecated Dr. Mellor's categorical appeals; and that elicited a cry of "Time," which brought his speech to an end. Mr. Dale followed in a good debating rather than an oratorical speech. Having testified to the uneasiness which prevailed, he said that no matter how it had arisen it must be dealt with. If there was a false impression the way to remove it was to frankly accept the resolutions; for the continuance of distrust would be fatal to their power with the churches. He preferred no action to Dr. Parker's amendment, for the first part of it gave a quasi-sanction to the Leicester Conference, "And I," said Mr. Dale, "am here to protest against it." The chairman had set forth particular articles of faith, and the Union was only asked to do the same. There was a danger in repressing its sentiments; associations had the same rights as persons. If the Union did not act people would be left in the dark, and they must therefore let them know where they were. That done, the promoters of the Leicester Conference would be left to say whether their spiritual affinities still attracted them to the Union. It was a voluntary body, and could not disqualify or deprive men of property; but it could say that it did not uphold certain views.

On the other side followed the Rev. W. Dorling, one of the conveners of the Leicester Conference. He said there had been serious mistakes about it—that it had not challenged anybody—that the Congregational Union had not been thought of, and that they had a right to meet anywhere. Mr. Dorling made a palpable point by saying that Mr. Dale and Mr. White did not believe in the immortality of the soul in the sense in which he believed it, and yet he regarded them as worthy members of the Union, and did not want them expelled. Others differed on other points, and the proposed policy of disowning was directed against men as worthy as those who supported the resolutions. It was high time they had done with acts of expulsion. Dr. Kennedy first drew blood—in pugilistic phrase—by referring to men who stood up in the assembly and used words in a different sense from that in which they were used by their hearers; and he asked that there might not be deception in this matter, however conscientiously the words might be used. Referring to a quotation from John Robinson used by Mr. Dorling, he asked what Robinson would have said if he had been asked to recognise those who did not believe in God as a person, and in a Divine Christ. Mr. Picton had a right to preach, and they had a right to say if they would associate with him. All the amendments were against the Leicester Conference, and he claimed the chairman's vote also. This objection to a collective statement of what they individually believed was "puerile" and "a superstition of recent growth." The chairman, he contended, excommunicated as much as they did; only he would not say he did it. The doctor spoke with great excitement, and evidently a good deal excited some of the audience.

The Rev. Mark Wilks was received with cheers, but was not quite so well listened to throughout his speech as was Mr. Picton—perhaps because, while he spoke ably, he spoke with less feeling. He declared that the object of the Leicester Conference was not opposition to any creed, but to see if spiritual life could not be quickened by increased communion. Some of the things said in the course of the discussion had been unkind, and, he would say—Be not merely charitable, but just. If the resolutions were passed, they would raise a serious personal question; for he did not wish to compromise either the Union or himself, and, painful as it would be, he might feel bound to withdraw. If they knew how the Leicester Conference had originated, they would not have treated it with so much contempt, nor regarded it as so important. There was a wide prevalence of doubt; but the object of the Conference was not to create doubt, but to meet it. Its promoters ought not to be regarded as men who delighted in scepticism; because it was rather borne by them as a burden, and they hoped for the arrival of a day when their intelligence, as well as their heart, would rest in God.

The next speaker was the Rev. J. G. Rogers, who said that the two speeches which were most convincing in favour of the resolutions, and left the Union no option but to pass them, were those of Messrs. Picton and Wilks. The resolutions were disliked because they went to the heart of the question. There had been too much of maudlin personal feeling introduced into the discussion. What right had the Leicester Conference to take action which had given so much pain? Its originators had been urged not to do so; and they, and not the Union, had commenced the struggle. They had been distinctly challenged, and would be recreant to every principle they held, and to God, if they did not let the world know that the Union would give a distinct and emphatic answer. If doubt were so widespread, there must be uneasiness. "In these days, if a minister wants to be considered intellectual, he has only to preach sceptical doctrines"—a sarcasm which was resented by some of the audience. They did not enter the Union as inquirers; but as having a full and known belief. He spoke with respect of Mr. Picton's ability, character, and spirit, and said there must be a strong reason for separating from him; but there must also be a strong reason for not suppressing their testimony against his teaching. It came with a bad grace from Mr. Picton that he should ask them to to refrain from supporting truths which had had such power over his as well as over other men's hearts. If the Union was *his* home, it was theirs too, and there ought to be no question among them as to whether they trusted in a risen Saviour or not. He had sympathy with their younger ministers; but they could not do an unkinder thing to them than to let it be doubted if they believed in Jesus Christ or not. He appealed to them whether they would allow their love of liberty to override their love of truth, and passionately declared that the past history of the Union ought to protect it from the suspicions which had been based on these resolutions.

Mr. Rogers's speech had at least the effect of raising the temperature of the debate; and the subsequent speaker did nothing to lower it. Another of the conveners of the Conference—the Rev. J. Wood, of Leicester—now spoke, and he was so far from being satisfied with the assurances of some previous speakers, that he said that the resolutions were meant to be an instrument of pressure. Independency had always attached importance to unity of life with diversity of belief, and the only question was to what extent diversity should be allowed. If the views now held seemed strange, so were the principles advocated on Liberation platforms once strange. These resolutions were a new departure, and were not prefaced by saving clauses, as was the declaration in the "Year Book." He thought that the wish of himself and his friends to remain in the Union ought to be regarded as a healthy sign rather than otherwise.

The Rev. Edward White commenced a speech which occasioned some irritation by admitting that there was a good deal to be said against assemblies formulating doctrines. He admired the spirit of Mr. Picton's speech, but contrasted it with that of his writings, and said they must deal with them. In the course of his speech, Mr. White referred to the Press in a way which occasioned a commotion. I understood him to state that, with the exception of the *English Independent*, all the religious, or the Dissenting, journals "most distinctly were organs of the Leicester Conference"—a statement which naturally astonished those who knew anything of the *Nonconformist*, the *Freeman*, the *Watchman*, and other papers of the like kind. He also appealed to the proprietor of the *Christian World*, who was present, to give more liberty to the advocates of evangelical opinion, and did so in a fashion that called forth protests emphatic enough to induce the speaker to withdraw some of his observations.

Not only because time was advancing, but because the discussion was becoming dangerously heated, the cry of "Vote" now began to be raised, and so Dr. Mellor came forward to reply. He had the discretion to speak with great brevity, and in doing so said that the categorical appeals which had been censured related not to matters of opinion, but of fact, and he repeated this part of his speech to prove it. He denied that he had indulged in personal imputations, for he had avoided using names. He also intimated that "nobody should touch his character, while living, without a prompt reply."

Then came the voting. The hands held up for Dr. Parker's amendment were so scattered that it was difficult to estimate them, but there seemed to be about fifty; while there was a large show against them—a result hailed with many cheers. Then, it having been stated that the amendments of which notice had been given would not be pressed, the resolutions were put, and there was an immense majority in their favour, and perhaps about twenty against them. Instantly the doxology was sung, and the members and spectators streamed out quickly into the fresh air and sunshine, and the Union meetings were at an end—save that the

meeting of delegates to form the new Church-Aid Society was to be held in the evening.

The meetings have this year been notable for several things. The whole of the sittings were given up to one topic—the Leicester Conference—all the remaining items in the programme being left over. The discussion on that topic was as able as it was lengthened and animated. The interest never flagged, and sometimes was intense. Whatever may be thought of the result arrived at, the process was characterised by—all things considered—remarkable forbearance and good temper; the majority being by no means so intolerant as majorities are apt to be—in the Congregational Union as well as elsewhere. What the practical issue and influence of the proceedings will be has yet to be seen.

THE CONGREGATIONAL UNION.

ADJOURNED MEETING.

The Assembly met again on Friday in the Union Chapel, Islington, the Rev. Baldwin Brown, B.A., the chairman, presiding. There was again a very crowded attendance both of delegates and visitors. A short religious service, conducted by the Rev. Dr. Campbell, of Bradford, preceded the business of the day.

THE REPEAL OF THE TEST AND CORPORATION ACTS.

The Rev. ALEXANDER HANNAY announced the list of members who had been elected on the committee, and also read a resolution which had been prepared on the abolition of the Test and Corporation Acts, but suggested that in view of the debate which had been adjourned, it should be proposed and seconded without speeches. He moved accordingly the following:—

This Assembly, at the close of a period of fifty years, during which Nonconformists have enjoyed immunity from the disabilities imposed by the Test and Corporation Acts, desires to convey its congratulations and thankful acknowledgments to Earl Russell, who, throughout a long career, has been the distinguished and consistent champion of religious liberty, and to whose strenuous advocacy it was largely owing that the measure by which those Acts were abolished became law. The Assembly recognises in the adoption of that measure an assertion on the part of the Legislature of the principle that political privileges should not depend on religious opinion, and rejoicing in the further development of that principle in the legislation of the last fifty years, confidently anticipated a continued course of just and beneficial changes until religious equality shall be completely established in all parts of the kingdom.

The Rev. H. BATCHELOR, of Blackheath, seconded the resolution, which was adopted.

Mr. HANNAY then presented the chairman with a copy of the last Congregational lecture, by the Rev. E. Conder, and with a copy of the "History of Congregationalism in Norfolk and Suffolk," by the Rev. John Browne, of Wrentham.

THE TEMPERANCE QUESTION.

Alderman ABBISS then presented in the form of a large volume a petition signed by 7,174 Christian ladies on the subject of temperance, and read the petition at length.

The petition was accepted, the Chairman explaining that it must be understood that the presentation did not imply anything like an acceptance of some of the principles laid down in the address, and he intimated a belief that in this matter of intemperance as well as other things there was a steady progress in the moral condition of the people year by year. Mr. Brown thanked the friends for the books which had been presented to him; and he then explained that some false impression seemed to have got abroad with regard to the views of Mr. A. J. Scott, who was referred to in the inaugural address, and he wished to say that that gentleman held the great truths for which he (the Chairman) contended last Tuesday, and for which the Union was contending that morning.

THE BASIS OF COMMUNION.

The Rev. Dr. RALEIGH, in resuming the debate on this question, adjourned from the sitting of Tuesday, observed that it really began with the chairman's address, which was no doubt somewhat of a novelty. As to whether it was right or wrong there might be differences of opinion, but he made no complaint. However, the chairman's remarks must be taken for what they were worth, and as an argument in the conduct of the case, and must not have greater weight because uttered from the pulpit. The chairman specially referred, point by point, to what constituted the substance of their grand evangelical faith, and of course such words were not spoken at random, and he (Dr. Raleigh) was therefore at a loss to know upon what principle the chairman asserted that, while it was right to express himself in that manner individually, yet it would be altogether wrong in principle for the Union to do the same as a body—(laughter)—so that the one absolutely powerless thing about the Congregational Union was the Congregational Union itself. ("Hear, hear," and renewed laughter.) Dr. Parker, who might be regarded as one of the extraordinary directors, and who looked in occasionally, especially when they got into any trouble, so as to smooth over their uneasiness and put everything to rights, might come there to express his individual views; but yet the Union, as a whole, must not speak out, lest someone's individual liberty should be compromised. Well, if they were to have a covenant or conspiracy of silence, let them have it impartial all round; but he would be no party to any so degrading a covenant. He should like free speech all round, and liberty of simple, truthful testimony on the part of the Union as a body, whenever it was felt there was any need for it. Referring to that part of the chairman's address in which he had said that danger to liberty, civilisation, and religion was more likely to come from repression than expression, he asked why then, in the name of consistency, was the Union to be repressed and hindered from speaking? and if they stood in the main where their fathers stood with regard to revealed religious truths, when challenged to give answers to certain test questions, why not give the answer that they stood where their fathers stood? In truth this was all that the resolution proposed to do. The argument that it was attempting to impose a creed was not worthy of serious consideration. They were simply proposing to make an historic testimony, or to set up a way mark to show where they were and where they were going, and that they were going to the old home. There were on the Scotch mountain roads poles placed at certain distances for the guidance of the traveller. What would be said if some one proposed to pull down those poles, because they interfered with some one's liberties? They only interfered with the liberty of going astray. (Hear, hear.) But if any of the poles were to be taken down, surely the time for doing it was not when there was a mist on the mountains. (Cheers.) This resolution might not be a perfect pole, and there might be a weak place in it, but it would serve the purpose of showing the way and guiding the traveller to the city beyond the hills, and he thought they had better let it stand. (Hear, hear.) If he might be allowed to speak a serious word he would say that he was pained to find a very strange reluctance on the part of both ministers and laymen to be drawn into any kind of definite expression of their evangelical faith. He really could not understand it. He did not put it down to any unworthy cowardice, but he supposed it arose from something of the intellectual incertitude which affected all persons at times; and if there was any denomination which had some grand religious peculiarity he supposed it would be allowed that that body would be more likely to go wrong in that respect than any other. The grand distinctive feature of the Congregational denomination was their attachment to civil and religious liberty all over the world, and very naturally perhaps in the defence and exposition of those principles they might have forgotten to give faith its proper place, and also have forgotten that much as liberty was necessary, faith was more necessary, if they were to have a wholesome Christian Church or communion. They had never had a written creed, and there was no man among them who wished to take a step towards having one. Had they not one Lord, one faith, one baptism? They all acknowledged one God as above all, through all, and in all. Did not they believe that their lives were hid with Christ in God, and did not they all look forward to the time when through His mercy they hoped to stand in His presence? Was it so difficult to say this altogether as a Union. The question at issue was simply whether it was requisite to give an answer to questions that had been put to them. They had been asked to say whether the facts of religion, which had been always received in their churches, were or were not mythical; whether the character of their intellectual faith was a vital matter; or whether they might not get on without an intellectual faith at all, as long as their lives were good. Being asked for a reason, he for one was not prepared to evade it either by falling back upon the previous question or anything else but a resolution. (Hear, hear.) The more he looked at the conflict between the two camps, the more he felt that nothing less than this distinct testimony, which was, however, in no way authoritatively or ecclesiastically binding, would satisfy them. (Cheers.) As far as he knew only a small minority on the committee had opposed the bringing forward the resolution from the first. He hoped the Union would vote on the merits of the case without any view of the possible consequences that might flow from it on one side or the other. No doubt, however, consequences would accrue, and they might be various or even vast. The air was full of rumours. They were told that such a resolution would inaugurate a retrogressive policy—(cries of "No")—that they stood on slippery ground—(cries of "No"—and that they would lose the confidence of the Union. (Cries of "No, no.") He had remarked that the young had risen into great prominence in this debate; and it would almost seem that the younger the better—(Laughter)—but it seemed to him that there was another interesting class of people who were old, and who had spent their life in advocating great principles—(applause)—and if they were asked to forsake the old truth, he, for one, did not hesitate to say, No. On the other hand, they were told that if they did not pass the resolution they would imperil the existence of the Union as a confederacy, and that some of their great schemes would fail for want of support. There might be some truth in that, but he was sure he might speak for the whole committee when he said that they desired the Union to be regulated in their decision, not by such considerations as those, but by regard to what they believed to be for the glory of God, for the honour of the Saviour, and for the interest of that revealed truth which they held in sacred trust in their churches, first for themselves, then for their neighbours, then for England, and then for the world. (Cheers.)

Mr. JOSEPH ACKLAND said he was not a theologian, but as a plain business man he would like to ask the Union some practical questions. Had not a considerable portion of this excitement arisen from the knowledge that the Union intended to take some action on the question, and from the fear that any action they might take would do more harm than good? (No, no.) They had heard the opinions of ministerial brethren, but he remembered a statesman who, on being consulted, had replied, "Why can't you let it alone?" Were they afraid the Leicester Conference was going to interfere with the stability of Divine truth? and could they not have faith that even if the Leicester Conference did attack Divine truth, it would be certain too verwhelm them? Dr. Raleigh had referred to the chairman's election, and his faith in the great truths of Christianity, but had omitted to say that the chairman had at the same time denied that there was any danger which called for action at the present moment, and further, that if there was any necessity for action, the resolution proposed was feeble and imperfect, and quite insufficient to meet the occasion. But he (the speaker) objected to the resolution, not only from a negative point of view, but because it would represent a new point of departure, which was just what it was alleged the Leicester Conference wanted to do. He next called attention to the fact that the resolution omitted all reference to the avowal in the "Year Book," which commenced with these words, "Disallowing the utility of creeds as a bond of communion, they allowed perfect liberty of conscience to everyone," and he observed that this was the first time he had ever heard the Congregational Union cheering words deprecating liberty of speech and freedom of conscience. (Loud cries of "No, no.") Then he was glad he was mistaken. They had been told that no action was to be taken on these resolutions, but then they heard the same thing frequently stated during the first steps of action in political life. In regard to the speeches made in favour of the resolution, he said Dr. Mellor's speech was not an argument but an imputation—(Cries of "No, no")—which he repelled earnestly, and with indignation. The imputation was, that those who objected to the policy of the Union did not believe in the glorious truths of Christianity. (Cries of "No, no.")

Mr. R. W. DALE, M.A. (Birmingham), referring to the denials that any uneasiness existed throughout the country, said the assembly had heard from Mr. Wilson, of Plymouth, and from Dr. Mellor, of Halifax, that they were personally aware of much uneasiness, and when others had been made aware of it also, it was no answer on the part of others to say they had not heard of it. The last speaker had attempted to partially explain the cause of that uneasiness, but in whatever way it had arisen, since it existed he thought it ought to be dealt with. They had been assured that the declaration could have no real practical effect, and that if the Gospel was bright and clear they might spare themselves their declaration. It was no doubt true, and at Halifax there was no uneasiness about Dr. Mellor's fidelity, nor at Plymouth with regard to Mr. Wilson's fidelity, but there was an impression at Halifax and elsewhere that there were Congregational churches associated through their ministers and delegates with this Union that were unfaithful to the doctrines of evangelical faith. That might of course be a false impression, but the way to remove it, he thought, was to frankly accept a resolution of this kind. Mutual distrust among Congregational churches was fatal to the vigour of their commonwealth. They were not bound together by formal ties but by their confidence in each other, and not merely in each other's personal integrity, but their common loyalty to the great facts and doctrines of Christianity. He did not ask the Union to pass this resolution in order to relieve the uneasiness of his congregation about himself—(laughter)—but when he appealed to his congregation to take part in any great common Congregational work they might say to him, "Is it true that there is this disloyalty to the facts and doctrines that we hold most dear?" And he should be thankful in answer to point to the fact that by an enthusiastic majority the Union had passed this resolution to-day. (Applause.) It had been said that they were making too much of the Leicester Conference; and Mr. Picton, in his speech on Tuesday, had expressed his regret for the time and place of the meeting of that conference. Regret, however, could not recall facts. The Leicester Conference met while the Congregational Union was holding its session; it met in the same town; and its meeting was a direct and possible challenge to this Union, and in his opinion the Union was called upon to answer it. Those who supported Dr. Parker's amendment must have overlooked the first part of it; and rather than accept it he should prefer no action at all, for the first half of the amendment gave a certain *quasi* sanction to the action of the Leicester Conference, by asking the assembly to "view hopefully every honourable effort to extend the terms of personal religious communion," that being, as he understood it, part of the design of the Leicester Conference. Although he should be prepared to discuss the question of personal reli-

gious communion at another time, he was not disposed so to-day, and, indeed, he was not quite sure what it meant and what it was intended to cover. He did not know whether it meant that they were disposed to view hopefully every honourable effort to offer religious communion in their churches to individuals who rejected evangelical faith and doctrine; but at any rate the first part of the amendment seemed to place them in the closest sympathy and approval with the doings of the Leicester Conference. But he was here to protest against the Leicester Conference altogether. (Cheers.) And he believed that the greatest possible disaster would follow if the Union were to hint even the most faint approval of the intentions of that Conference. Mr. Dale went on to say that the amendment omitted those particular evangelical doctrines and facts which were distinctly named in the resolution, and he objected to it on that account. He then pointed out that among certain parts of the Chairman's address which had attracted his attention was that one alluded to by Dr. Raleigh, namely, that the true danger of our Christianity arose from repression, not from expression. But he, like Dr. Raleigh, would contend for freedom all round. There was no intention to impose a creed. He thought there was great truth in Mr. Picton's remark with regard to the importance of "selective spiritual affinities" in reference to church communion. But then he wanted to give these "selective spiritual affinities" fair play. It was more dangerous to repress the faith of an assembly than the faith of an individual. Assemblies had their thoughts as well as persons, and he claimed the right for the rank-and-file of this Union to express in that building what the chairman had claimed the right to express from the pulpit. Minorities were sometimes encroaching, and seemed to imagine that they could not cling to the Union with so much affection, to understand where the Union was and what it meant; because if there were any impression on the part of those gentlemen that the Union did not attach supreme importance to the great doctrines and facts of Evangelical faith, then their "selective spiritual affinities" were acting in the dark. (Cheers and laughter.) He repeated that there was no attempt to impose a creed, but they wanted simply to say what they believed, and then for the moment to leave everyone to say whether, after such an expression of faith, their "selective spiritual affinities" still attracted them to the Union. (Cheers.) For himself he never desired to sail under false colours. He did not ask for the moral support of an assembly that did not sympathise with him in his deepest and strongest faith, much less when a separation of conviction between them and himself existed, should he have the audacity to ask them to restrain their tendencies lest he should be deprived of that moral support which he ought to be the first to separate himself from. (Cheers.)

The REV. W. DORLING, of Buckhurst Hill, said the reason why he addressed the assembly was because he was one of the conveners of the Leicester Conference, and had been a member of the Union five or six years, and was on the committee which had prepared this resolution. He held that serious mistakes had been made in the course of the debate, and that the resolution entirely missed its mark in being brought forward at all. The Leicester Conference had not in any sense challenged the Union. He was at the first meeting of the Conference, and he could say that the Union was never thought of from first to last. He held that the right of public meeting was in some sense being invaded on this occasion. He held that any members of the Union had perfect liberty to meet at Leicester or elsewhere, and at whatever time they chose, to discuss the matter of religious communion. The Conference had no intention of compromising the Union or any of the churches; but they simply felt it was high time that they should find out whether it was not possible to come nearer than they had done to many of those who differed from them in matters of theological opinion; and he thought it was too late in the day now to bring forward such a resolution as this. (No, no.) He agreed with other speakers that there were serious omissions from the little creed now submitted for consideration. Many of them would remember that in the days of their childhood, if certain opinions now being held and propagated by some of their most prominent and able brethren were then ventilated, they would almost have been considered next door to Atheism. He, as well as others, probably believed in the doctrine of the immortality of the soul in a sense in which it was not believed in by his revered and highly-esteemed friend Mr. Dale. Indeed, not a few of them would feel that neither theology nor religion would seem to have any importance if that doctrine were not true. To use the words of an author, "Let Scripture say we are not immortal, then what matters Scripture unto men?" But while he said this he held that both Mr. Dale and Mr. Edward White were entirely worthy of their Christian confidence; whilst there were others present that day, and upon whom aspersions had been cast, who held opinions which, in the judgment of many, did not put them farther apart from their communion than did the holding of the opinions to which he had just alluded. Free speech had always been his habit, and on the only point on which there had been a divergence on his part from the old lines he had expressed himself. Dr. Kennedy had furnished them with an able pamphlet of the old Independency, and he (the speaker) was also prepared to affirm that he and others could prove that they also were following in the old lines of Independency. John Robinson had said, "We hold and affirm that a company consisting of two or three gathered by a covenant to walk in all the ways of God is a church, and that those two or three gathered together have the same right as two or three thousand; neither the smallness of their numbers nor the meanness of their presence can prejudice their right." This was a presentation of their old Independency, in which he believed most devoutly. But although it might seem right to some to organise Independency more than he and a few others might think desirable, yet he was willing to abide by the principles laid down by the Union. They might pass this resolution with enthusiasm, but they would be entering upon what he might call a disowning policy, for they would be disowning some of their brethren who were as worthy of their confidence as those who would support the resolution. He had often heard it expressed that it was high time to seek to draw others to themselves, and carry themselves to others upon a broader basis than could be indicated by confessions or creeds. Their spiritual affinities were not always coincident with their intellectual convictions, but where he and others found that those spiritual sympathies were strong and true, not all the Congregational Unions in the world should hinder him from offering a loving confidence on the principle he was now enunciating. It was high time the Congregational Union should have done with all modes of repulsion and repression. Let them take warmly the hands of all their brethren there that evening. Who did not quiver as they heard Mr. Picton speak to them on Tuesday? Could they not see the living fire that was burning in his heart. Did they not feel the emotion that stirred his honourable breast? Not a word had ever been said against Mr. Picton's honour, integrity, or truthfulness. Though Mr. Picton might differ from them, probably his intellectual attainments might require him to do so. (Cries of "Oh, oh!") He meant that his intellectual attainments might require him sometimes to state his position very differently from what they might be led to do. Though this might be so, let them each set their seal upon those great principles of truth, and freedom, and Christian sympathy which he knew they had in their hearts, but which policy, he feared, might lead them to contradict to-day. ("Hear, hear," and cries of "No, no.")

The Rev. Dr. KENNEDY, in answer to Mr. Dorling, said the resolution was adopted in the committee by 50 votes against 4. (Cheers.) He thought it extremely inconvenient to discuss Mr. Picton or anyone else personally. He was bound to say there was nothing he dreaded more than that in their pulpits and churches men should stand up and speak of the "Spirit of God," of the "Word of God," and of the "Cross of Christ," when those men, with perfect conscientiousness on their part, attached to those words meanings altogether different from the meanings attached to them by their hearers. He repeated what he had said in another form, that the greatest dangers to their churches at that moment was that they should have among them men who could stand up and preach after that fashion. Let them have the meaning which had always been hitherto understood to attach to certain phrases, and let them not hide that meaning, or their own departure from that meaning, by using terms which to the people must be altogether deceptive. How admirably certain brethren could quote John Robinson! He was thankful Mr. Dorling had been studying John Robinson. John Robinson hoped for more light to come forth from the Word of God. They would welcome more light from the Word of God. If the light that shone on Mr. Dale and others was from the Word of God let them accept it, but if not, let them say "No, that light does not come to us from the true source." What would John Robinson have thought if the pastor of an Independent church questioned whether God was a person, or who declared that the idea of a miraculous revelation could not be entertained by any rational person? What would he have said if he had been asked to recognise as brethren people who openly and avowedly declared that they did not believe in a Divine Christ as an atoning sacrifice. The thing was absurd on the face of it. The question at issue was not as to their Independency, but as to their association, communion, and co-operation one with another. No one questioned Mr. Picton's right to preach what he believed to be true; but, on the other hand, they had the right to say to Mr. Picton or anyone else, whom they would receive into fellowship, and they claimed that right. He was quite sure that if John Robinson had been alive he would have been one of the foremost on that platform to say to his brethren, "Hold forth a standard before the Church and before the world, on which there shall be an inscription which all the world can read, and by which all the world shall know where you are, and whither you are going." Having criticised the amendments that had been put in, and stated that in their general terms they showed the movers to support in effect the original resolution, Dr. Kennedy quoted the chairman's address to show also that Mr. Brown ought to give his vote for the resolution. It seemed to him that though all were agreed that they might shout *credo* individually, yet they were afraid to shout out *credimus* altogether. (Laughter.) Was it come to this, he asked, that of all the voluntary societies in the world the Congregational Union was the only one which had no right to speak for itself? Let him remind them that if their Independency was to be an Independency which would sanction in the midst of them two or three individuals holding divergent opinions from the rest, the same principle would admit of two or three hundred having a place among them, and such a state of things would lead to their having two parties in antagonism one with the other. (Cheers.)

The Rev. MARK WILKS said he came down that evening to give a few words of explanation of his own conduct, and of the action of the committee, of which, up to the present time, he had been chairman. If it were necessary to pass any resolution at all, he hoped they would pass the amendment of Dr. Parker, though he should have preferred the previous question, both in the interest of those who were immediately associated with him, and in the interest of the Union itself. He objected to Dr. Mellor's resolution, because it involved an implied vote of censure on the Leicester Conference. Why censure those brethren who had already explained their purpose and conduct so fully on the platform and through the press? He had already twice addressed the Congregational Board of Ministers in explanation of his own conduct, and still more forcibly had explanations been given by other members of the committee, and notably by Mr. Picton. The object of the conference was affirmative and positive—namely, to see if they could not strengthen their own religious faith by communion together, and quicken their own spiritual life and energies for the demands made upon them in practical duty day by day. He contended that it would be unjust to censure the majority of the brethren on the committee of the conference. He did not mean to say they would be unjust, particularly to him, because he had laid himself open probably to their censure, though he should most deeply grieve to receive it; but some of his brethren acting with him held in the fullest extent those expressions put forth in the resolution. Were they going to condemn all young men of earnest purpose and character, those who had only lately left college, because they were quivering in their judgment under the the strong atmospherical influences of the day, and could not determine their position in relation to the great intellectual demands of the present time? He besought them not only to be tender, but to be charitable; and on behalf of those young men he appealed to the Assembly to be just to their brethren and give them time. With regard to the Union, it would be a question of great seriousness with him as to whether he should compromise either himself or the Union by remaining among them. But however painful it would be to leave the Union, and to know that he could not again come upon that platform, yet rather than compromise the honour of the Union, or let it be thought that as a member of their body he was not faithful in the strictest degree to the allegiance he owed it, he would withdraw, sadly though it might be. The matter, however, at issue was more general than that. They would forgive him for saying that too much attention had been drawn to the little local conference at Leicester. If they knew how indirect and incidental was its beginning, they would not have attached so large an importance to it, or consider it worthy of a resolution which, in his opinion, would change the whole continuity of the Union's history. ("No, no.") The pastors of the Independent denomination knew well that at the present time religious and theological doubt—a spirit of doubt and scepticism—was widely diffused through all the churches. They knew that the two great foes they had to fight were worldliness and scepticism. There might be a wilful and wayward doubt, and there might be a vanity of scepticism as there was a vanity of belief that was too idle to inquire and too incompetent to know. He did not question that writers in some popular periodicals loved to fling about their doubts, and to look down with contemptuous pity upon the poor souls that were thrown into confusion and perplexity by their writings; but there was a doubt that was not wilful or wayward. Some of them, he observed, had laughed when a sentence was quoted from Mr. Picton's speech about his special and spiritual affinities, but Mr. Picton did not make his own creed, it was made for him. Men did not create their own doubts, and in the present day many did not know what to do with their doubts. The impossibility of making up one's mind upon certain great questions had been charged upon men as a crime, and a fault, and as something to be censured. (Cries of "No, no.") Well, his point was this, that doubt where it was not wilful and wayward, where it did not arise from a bad moral condition, but where it was connected with honesty and sincerity, and an honest and devout desire for intellectual rest, was a burden imposed upon man by the circumstances of the time by God as much as any other cross, for it was a cross as much as fleshly propensities, a cross of the world intended for the trial of their faith. Now what the Leicester Conference meant was not to create doubt, but to meet it, and to say to men who were sceptical and who could not make up their mind—"Let us come together," and in the presence of God, take our cross up and see how we can bear it, and show ourselves what its meaning is and what is its significance." They were not sceptics who delighted in doubt, but they looked upon these doubts as a heavy burden upon this generation, who bearing them submissively but sadly, might carry in their hearts a hope and faith that the day would come when their intellects might rest in truth as their hearts now rested in God.

(*Continued on page* 489 *in body of Paper.*)

THE COCOA TREE:

THE MANUFACTURE OF COCOA AND CHOCOLATE.

LINNÆUS was so fond of chocolate that he called it food for the gods in the distinguishing name he gave to the tree that produced it—Theobroma Cacao. The tree is a native of tropical America, but is now largely cultivated in other parts of the world. It is an evergreen, and grows to the height of from fourteen to eighteen feet. It bears flowers and fruit at all seasons of the year. These grow out of the trunk and thickest part of the boughs. The little yellow flowers are in clusters, and the fruit when ripe is of a beautiful orange colour. Some idea of its preparation will be given by a short visit to the works of Messrs. CADBURY BROTHERS, which of late have become widely extended. Fifteen years ago only about thirty hands were employed. The number now is from three to four hundred. The greatest attention is paid in the factory to cleanliness; and in passing through the rooms we noticed that the young women employed were all clad in a kind of uniform of clean brown holland, covering the whole dress. From 9.5 to 9.15 every morning the workpeople—men and women—assemble for a short and simple religious service. This daily gathering helps to form a bond of union between the workpeople themselves, as well as between the employers and the employed.

Prior to 1831 the quantity of cocoa annually consumed in England had not reached half a million pounds, whereas it now amounts to over nine millions. The cocoa nuts or beans are carefully sorted, and the unsound ones rejected; they are then placed in rotating cylinders, and subjected to a gentle heat over coke fires, until the full aroma is properly developed. When cooled they are passed to another room, in which machines are arranged for breaking the now crisp roasted nut into the irregular segments into which the kernel is naturally divided.

The next process is to remove the outer husk by means of a powerful blast. The rich glossy kernel that remains is known in the market under the name of Cocoa Nibs. The visitor is next conducted into a large room where a long line of stones are working, one over the other, much in the same way as in ordinary flour mills. Between these the nibs are passed, and, as the stones are heated, the nibs are reduced to a creamy fluid, which flows into pans.

Up to this point we have the cocoa in its native condition, with the exception of the acids, &c., thrown off in roasting, and the shell removed by the fan. We now diverge into three distinct branches of manufacture; and as the Cocoa Essence is the product of the firm best known to the public, we shall give it precedence. There is no sophistication in this article; it is the same cocoa we have seen running from the stone in a creamy fluid, with the *excess* of cocoa butter removed. The best cocoa contains about fifty per cent. of natural cocoa oil or butter, and this has been found to be far too large a portion for ordinary digestions. Dr. Muter says:—"The only objection which can and does exist to its use in a state of purity is the excessive proportion of fat, which renders it too rich for most digestions, and gives, unfortunately, a colourable excuse for its adulteration." Messrs. CADBURY BROTHERS have, therefore, paid great attention to the production of a pure article free from this objection. The removal of two-thirds of the butter is accomplished by means of very powerful and complicated machinery, the result being an impalpable powder, soluble in boiling water, and possessing the nutritious gluten and stimulating theobromine in an increased ratio, so that Cocoa Essence, perhaps, stands highest among dietetics as a flesh-former and nutritious beverage. Still there is a demand for cocoa that thickens in the cup, and this comprises the second branch of manufacture to be examined. A given portion of the liquid cocoa is poured into a large steam-heated pan, and weighed with the sugar, arrowroot, &c., which of course differ in kind and quantity according to the value of the chocolate powder required. Strong iron arms are then set in motion, which so completely levigate the mass that in a few moments it is reduced to a powder. These chocolate powders are sold under the names of Homœopathic, Iceland Moss, Breakfast, &c.

It is a relief, after witnessing these manufacturing processes, to mount into the packing department above, where all is light, cheerful, and orderly. We watch row after row of girls busily engaged. One is weighing, a second is packing and enveloping in cases of bright tinfoil, a third is fastening on the outside lables of the Cocoa Essence and other preparations now so well known all over the world.

The third branch of manufacture yet to be noticed is that of sweet Chocolate for eating and drinking, and here again we have numerous varieties. In the first place the pure cocoa is incorporated with white sugar in what is called a "melangeur." This is a round stone basin in which the cocoa and sugar are placed, and which revolves at a great speed, while two heavy stationary rollers bruise the mass until it becomes of about the consistency of dough. From these melangeurs the mixed substance is at once passed through machines with three granite cylinders, which crush it still finer, and in this state it is ready for moulding into the various shapes and sizes for sale. The best chocolate is flavoured with vanilla, which seems specially adapted for that purpose. These Chocolates are well known, packed in beautiful picture-boxes, many hundreds of thousands of which of all sizes and varied shapes are annually manufactured here.

Other details might be added, and other departments noticed. For example, in the saw-mills, in a building opposite, about twenty-five men and boys are employed in the making of wooden boxes exclusively for the firm. Here, too, everything has been done to economise labour by the use of the best kind of saws, planing machines, &c., and this department, with its powerful engine, forms a complete establishment in itself. But we must stay our descriptive pen. We hope enough has been said to throw a little light on what is fast becoming a very important branch of industry in this country.—*Hand and Heart.*

Cocoa Sheds and Plantations.

SUGGESTIONS ON THE FEEDING OF INFANTS.

Reprinted from the "Medical Press and Circular," MAY 9, 1877.

BY WILLIAM FAUSSETT, M.B., F.R.C.S.I.

Read before the Surgical Society of Ireland.

Without presuming to pass any judgment on the many artificial substitutes which on alleged chemical and scientific principles have from time to time been pressed forward under the notice of the profession and the public to take the place of mother's milk, I beg to call the attention to a very cheap and simple article which is always easily procurable—viz., cocoa, and which *when pure and deprived of an excess of fatty matter*, may safely be relied on as an admirable basis of infant food.

Before entering into certain considerations which the subject demands, I shall simply relate how this substitute for, or at least valuable addition to, milk, when employed as food for infants, first suggested itself to my mind.

About five years ago a very wretched-looking infant, just six weeks old, was brought under my notice in apparently the last stage of extreme exhaustion, its pale and wrinkled features, with somewhat the expression of old age, its shrivelled limbs, its large beseeching eyes and piteous moans telling at once the whole history of its sufferings and its wrongs.

Calling to mind just at the moment the fact that young calves and lambs were frequently reared upon cocoa, with very small additions of milk, and reasoning on certain analogies in reference thereto, it occurred to me that it would be a far more feasible and rational experiment to try this plan with the child than to continue the use of bread and "kettle tea," or to adopt the "arrowroot," or "rusk-biscuit," and "barley-water" method, so much in use in the nurseries of even the more favoured classes. I recommended the use of cocoa, therefore, with as much milk added as could be spared from the small family allowance, which for all purposes amounted to about a pint a day.

To my great gratification the child, who took greedily to this kind of nourishment supplied from a feeding-bottle, soon improved in health, gradually put up flesh, and became a fine thriving infant. The cocoa was continued through the whole period of infancy, and he is now, at the age of five years, as fine and healthy a child as can be seen.

Shortly after my experience of this case I happened to be consulted about the health of twins (the children of respectable parents), both of whom, but one in particular, were in a declining state of health, evidently, as it appeared to me, from an insufficient supply of proper nourishment. Calling to mind the result of cocoa feeding in the above case, I strongly recommended a trial of it here likewise. At first there appeared to be some distrust and a disposition on the part of the mother to adopt this meagre and unsophisticated sort of diet. As I did not hesitate, however, to urge with confidence its use, it at length got a fair trial, and the result justified my expectations. The twins were after a little time fed almost exclusively upon cocoa, with milk added, and now, at the age of five years, there are not, perhaps, two finer or healthier children in the neighbourhood. In several other instances I have recommended the same mode of feeding, more especially where milk was not to be had in abundance, and uniformly with the same result.

. . . . . .

Cocoa in the natural state abounds in a number of valuable nutritious principles; in fact, in every material necessary for the growth, the development, and sustenance of the body. That this useful article has not hitherto been adopted for infant feeding is, perhaps, owing to its not being so palatable to the adult taste as tea, coffee, and other beverages, as well as to the fact that, while the unsophisticated shell or husk, which is but the refuse of the bean, is poor in nutritious properties, there happen to be so many adulterated preparations in the market, palmed on the public as genuine cocoa under different pretentious titles.

A most useful and able *exposé* of those appeared some time ago in the *Medical Press and Circular*, but there are honourable exceptions, and though, of course, it would seem invidious to name any of these to the exclusion of the rest, I may be permitted to mention that CADBURY'S COCOA ESSENCE, which is elaborated on the principle of excluding and detaching the superabundance of concrete oil or fatty matter with which cocoa abounds, is a useful preparation, and there are no doubt others equally deserving of confidence.

Beside a volatile aromatic oil, a bitter principle and a peculiar element called Theobromine, which resembles the theine of tea and the caffeine of coffee, but more nitrogenous in its composition than either, cocoa contains gluten, gum, starch, and other ingredients, as well as the large amount of fat alluded to, and which constitutes rather more than half its weight. This last item being far in excess of what is either palatable or easily digestible, it becomes an object with the chemist, while retaining the other valuable flesh-forming materials, to diminish in part the superabundant fat. Under this excuse, however, the most shameless adulterations have been practised. Sugar, starch, and other inferior substances, and even animal fat, have been introduced into some of the patented compounds—articles which, however useful in their own place, are very poor substitutes for what, at least, the infant stomach more imperiously demands.

The great advantages to be derived from the employment of cocoa in the feeding of infants, especially of the poor, are obvious, for, besides its heat-producing, flesh-forming ingredients, it is cheap, simple, and readily available. A teaspoonful, more or less, of a sound preparation of cocoa to half-a-pint of fluid, partly water and partly milk, even skimmed milk, when boiled for a minute or two, affords a wholesome meal to a hungry infant, and will, *cæteris paribus*, be thoroughly digested.

. . . .

I beg, therefore, respectfully to commend cocoa, as an article of infants' food, to the notice of my professional brethren, especially those who, holding office under the Poor-laws, have such large and extensive opportunities testing its value.

With the present pampered and artificial tastes of the better classes, it is to be feared that so simple and unsophisticated an article of diet as cocoa would be received by them with small favour for their infants; but as its nutritious properties are unquestionable, it will, I submit, be an experiment devoid of all risk, in the case of children that are not thriving under more ordinary methods of feeding, to give it a fair trial, premising that some gentle aperient will in such cases be often found a necessary preliminary, to clear out the *primæ viæ* of half-digested food previously given.

. . . . . .

There are some two or three leading principles which it is the object of this paper to establish, viz.:—

1. That aliments should always be presented to the infant stomach in a perfectly fluid form.

2. That as bread and farinaceous substances generally have been proved by experience, and recently by numerous *post-mortem* examinations (*a*) to be often indigestible, and to have led directly to infant mortality, such substances had better be excluded from infant feeding.

3. That cows' or goats' milk, when pure and modified as much as possible to resemble human milk, will often be found sufficient without any other help to nourish the new-born infant.

4. That as cocoa contains all the elements indispensable for the growth and development of the body, and can always be presented in a fluid form, it is next to milk preferable to all other natural substances as an article for infant aliment.

There is one other point which, though only indirectly connected with infant feeding, is one of paramount importance as regards the present and future health of the individual—viz., the necessity of guarding against the hateful practice of covering the child's face as it sleeps.

The mistaken kindness and over-zealous attention of nurses in excluding the pure air of heaven from entering the lungs, in order to guard against the effects of cold, will often be exhibited in the soft, pale, flabby condition of the infants' body, while a cachectic condition of the blood will be insidiously generated, which must prevent the infant thriving for the present, and possibly may lay the foundation of tubercular and other diseases in after life.

(*a*) Made by Dr. KORAWIN, at the Children's Clinique, St. Petersburg.

Published by W. R. WILLCOX, 18, Bouverie Street, London; and Printed by R. K. BURT and Co., Wine Office Court, Fleet Street, London.—Wednesday, May 15, 1878.